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Christmas Number

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## Moody Institute Monthly He Received

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; eatholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

JAMES M. GRAY Editor

CLARENCE H. BENSON
Associate Editor

Vol. XXXIV

DECEMBER, 1933

No. 4

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# He Received a Salary Raise Eleven Times

"I want to relate what the Lord has done to a family since they contribute to the cause of the Jewish mission. The head of the family, a man about 45 years of age, has received a raise in salary eleven times since they have contributed to the cause of bringing the gospel to the Jews, which, of course, is only secondary to the spiritual blessings the Lord has bestowed upon them." (Name and address in our files.)

You see, it's this way; the Jews are God's property, and you can't touch them for good without some blessing sticking, as a contagion to you; no less than did the poor woman who said, "Let me but touch the hem of His garment!"

Do you know of anything more directly in the line of God's blessing than helping those "of whom as concerning the flesh, Christ came"? Or, do you know of any other people or person concerning whom He has said, "I will bless them that bless thee"?

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York, but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your help and prayers are always needed. "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

### American Board of Missions To The Jews, Inc.

Station A,

Brooklyn, N. Y.

Ask for our free booklet "Jewish Mission Annuity Bonds."

## The Romance of Home Missions

## Working With CHRIST

Along the

## OLD BACK ROAD

### COME WITH US

During this Christmas Season, on a journey along the road that lies over beyond where the highway ends; the road that is often unimproved and poorly repaired; that may even be the bed of a winding creek or the rough sideling way over some mountain or a dimly marked trail across the prairie. Wood fires, oil lamps, and water carried from the spring are commonplace features of many a home on this road where the comforts of life are little known.

### WHO LIVES ON THIS ROAD?

Perhaps you and I lived there years ago and it may be that some of us came straight down the OLD BACK ROAD to where we live today, and with James Whitcomb Riley, our minds wander—

"Back where we wuz so happy and so pore."

Thousands of warm-hearted people still live there and home for many of them is only a mountain cabin or a shack in the woods. Families are large, living quarters are crowded and the gaunt specter of poverty is a familiar figure along this trail. Eager-minded children full of hope live there. But they receive little religious training because of the lack of Christian leadership.



You Can Make Christmas Real to These Children

### OUR MINISTRY ALONG THIS ROAD

The American Sunday-School Union has kept its missionaries ministering to the homes along the BACK ROADS of America since 1817, so that many otherwise unreached children might have the privilege of Christian teaching and training.

### THE MISSIONARY'S CODE

Since sin, sorrow, sickness and distress keep no regular hours and the ruthless messenger of death has no time limit, so neither can the urge of a Gospel message wait for the stroke of the clock. Like a physician who does not come under the 40 hour week plan because he must be ready to serve every hour of every day, so these Missionaries who minister to souls and bodies are also ready for service at all times.



These Men Travel the Old Back Roads for Christ

### KINDS OF SERVICE RENDERED

Rural missionary work involves many things besides the establishing of Sunday Schools in needy and neglected communities. Sometimes a visit to an isolated home may mean staying for hours with the sick or dying—perhaps a trip to the doctor or hospital. For the service of a physician comes high in these remote neighborhoods.

### RIGHT THINKING

In these days of national crisis and uncertainty, when men's hearts fail because of fear, there must be a steadying force, or disaster is inevitable. There is no such sustaining power available except through faith in God. Our missionaries have visited thousands of families whose members were discouraged and bewildered and have sought to strengthen their faith in God, their country and their fellow men, helping them to THINK STRAIGHT on prevailing conditions.

### OUR INCREASED RESPONSIBILITY

Many denominational workers in rural America have been withdrawn from service. Our missionaries are striving to meet the added responsibilities with curtailed salaries and with no allowance for travel expense. They are members of various evangelical Protestant denominations. Nearly 4,000 Union Sunday Schools with 12,000 teachers and 142,000 scholars are in operation in the otherwise unreached country areas. They minister to the spiritual and religious needs of the children and older folk who live along the old back roads of the land.

### A WORK THAT IS TRUE TO THE GOSPEL

If you are of that increasing number of those who insist on knowing that their gifts to religious work are actually being used to spread the simple Gospel of Jesus Christ; if you believe with us that the Bible as the Word of God is a necessary element in the life of every home; if you feel a definite responsibility for others of your own native land who are less fortunate in their religious privileges, you will not hesitate to assist in this appealing task.

With your check send for a copy of our magazine "THE SUNDAY SCHOOL MISSIONARY."

WILL YOU HELP?

Address-

The Department of Missions

### THE AMERICAN SUNDAY SCHOOL UNION

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## Moody

## Institute Monthly

DECEMBER, 1933

### EDITORIAL NOTES

## What the Readers of the Moody Monthly Want and Are Going to Get in 1934

The Kingdom and the Church Editors, Moody Monthly:

I noticed in a report of the World's Christian Fundamentals Convention in Chicago, that Dr. Gray gave an address in which he brought out clearly the distinction between the kingdom and the Church. It appears to me that this address would make a valuable contribution to the MONTHLY and I would certainly like to see it in print.

Yours sincerely, J. W. I., Bulger, Pa.

The Rapture and the Resurrection Editors, Moody Monthly:

I want to submit humbly my suggestion in regard to the MONTHLY. I have met many people of God that are totally ignorant of the Rapture of the Bride of Christ, of the two resurrections, of the Beasts of the Apocalypse. They say that when the Lord comes, then in a moment the resurrection of all the dead will take place; the saved will be on the right side and the wicked on the left, and that they will be judged and sent to the lake of fire; the world will pass away, and the saved will all be in heaven, and that's the end of all. I was thinking what a wonderful thing it would be if the Moody Monthly would have on its pages some Bible lessons covering these important subiects.

Yours sincerely, V. M. R., Carrollville, Wis.

## Prophetic Developments Editors, Moody Monthly:

I think the Monthly would be improved if about two pages of each

issue were devoted to narrating the most recent prophetic developments. This magazine has such a wide circulation, especially among ministers, that by such information thousands could be kept up on some of the latest prophetic fulfillments.

In His Name, W. G., Chicago, Ill.

### Astrology

Editors, Moody Monthly:

I wish you would print an article in the Monthly condemning astrology. People stand by the hundred in our largest department store here, listening to women on this subject, and then buy the books recommend-These astrologers know almost nothing about astronomy, but the people are spellbound, many of them college graduates, too. Satan is back of all this, but many people do not really see the danger and do not know God's Word forbids it. Casting horoscopes brings in thousands of dollars to several here in Portland. Even Christian people go to them.

> Sincerely, R. E. M., Portland, Ore.

### Christian Philosophy

Editors, Moody Monthly:

If, in my humble opinion, we could have an article at least now and then dealing with the philosophistic truths of the blessed Scriptures, although I realize it is a very difficult subject, I think the readers would greatly appreciate it.

Very truly yours, J. R. N., Chesterton, Ind. Clear Cut Gospel Sermon Editors, Moody Monthly:

I think the Moody Monthly is fine just as it is. The only feature I would like to see added would be one clear cut gospel sermon in each issue, which would be a direct appeal to the unsaved who may happen to read it. The Moody Monthly is splendid help to all believers, building us up in the most holy faith.

In His Service, W. M., Reno, Nev.

### Temperance Work

Editors, Moody Monthly:

I want to extend to the publishers of Moody Monthly my sincere appreciation for the splendid offer you are making on your wonderful magazine. I shall be very happy to have it coming into my home again. Of all the splendid Christian magazines there are in our country, Moody Monthly is still my favorite and it will be a great asset to me in my Bible study and preparation for Christian work. There is just one thing I can suggest to improve it and that is, could you devote more space to the temperance work among young people? I consider that very important in this day.

Very sincerely, Mrs. J. J. S., South Chicago, Ill.

### Personal Work

Editors, Moody Monthly:

I wish I could see a column or so on Personal Work. Such as, how to deal with individual persons and problems.

> Yours truly, Miss I. O. Ashby, Minnesota.

December, 1933

thly

Alumni Day comes February 5, 1934



## **Annuity Contracts**

are valued Christmas gifts. How happy you can make a loved one, perhaps Father, Mother, Sister, or Brother, with an Annuity assuring a regular and certain income for life! Arriving promptly twice a year, the annuity checks serve as a continual reminder of your love and care. Or would not a contract on your own life, in which a survivor is named, add to the happiness of your household this Christmas?

You also make a gift to the Lord's work, because the funds provide training for young people in all forms of Christian service.

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City	State
Date of Birth S	Survivor's Date of Birth



4% to 10% according to age.

Moody Bible Institute Monthly

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Thou art the Christ, the Son of the living God.—Matthew 16:16.

On a dull day, when clouds curtain the sky, the sun shoots forth its radiance now and then, hinting its glory.

So in the brief years of

So in the brief years of Christ's life on earth, scattered rays of His Godhead sometimes shone, witnessing that He was of equality with Him who sits on heaven's throne.

He "manifested forth his glory" first, when He turned the water into wine, and again on Tabor's height the glory burst, when His face brighter than the sun did

Again when He raised Lazarus from the tomb, we see in Him the conqueror over death, bringing from out the sepulcher's dark gloom, one who four days before had yielded up his breath.

Distinctly was His Godhead recognized when of His own disciples He inquired, and Peter answered, "Thou art the Christ"—of God, the living God, Thou art the Son!

Here is One for whom mankind has sighed, God in man, man and God, and both in One.

O Sun of Righteousness, in that blest hour Thou didst shine forth, Thy glory seen by faith. Now Thy Church, clothed with superhuman power, proclaims Thee God!—Adapted from William Olney, London, Eng.

+ + +

We feel like apologizing to the readers of our Christmas issue that so much of its space is given to an editorial review of the

Quickened book, The Bible and Baptism. But the error it expresses is reported to be spreading among fundamight seem like indifference or cowardice on our part.

The space thus occupied is compensated for, however, by Dr. Christie's graphic article, "Early Years of the Lord Jesus," the practical instruction of Mr. Lockyer on the Saviourhood of Jesus, the brief but bold witness of Dr. Martindale, "What Jesus Means to Me," and the plain and simple outline of the doctrine of the second coming of Christ by Evangelist Gilmer.

The eyes of God's people are straining in that direction these days, for there is so much to quicken their expectation of Christ's near approach. We mention only this: On October 19, the United Press, writing from Vienna, informed the world that fascist organizations in many nations have been exchanging views for months on the forming of a "fourth international" of youth to oppose the domination of democratic political organizations and ideas of government. Premier Mussolini was declared to be in the background of it, and it was said that it would make no clear division among the teachings of communism, socialism, liberalism or democracy, but seek to jettison them all. They were all inefficient, was the thought, and in the future people of all nations must follow fascist rulers unquestionably. Such rulers, as our readers are aware, now control Italy and Germany, but strong parties are developing in Czechoslovakia, Norway, Estonia, and other countries.

The significance of this is, that the Holy Scriptures point to a combination of that character to be headed up under the Antichrist, before whose revelation the Rapture of the Church shall have taken place. We dare not presume to say how near all this may be, but we simply call attention to what is passing on under our eyes today, for its stimulating effect on our holiness of living and evangelistic zeal.

+ + +

Universal Bible Sunday will be observed December 10, and the theme suggested by the American Bible Society is "The Light Shineth in Darkness" (John

Bible 1:5). In the darkness of these days, as the secretary of that society reminds us, the messages

of Scripture shine forth with a peculiar brilliance. There are rays of Scripture light which reflect comfort for the discouraged, the dismayed, the weary. From the same source comes illuminating counsel to guide and to embolden, and a light challenging the believer to stand steady, to persist and to adventure.

But it is the words of our Lord that inspirit us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32); "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1); "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26).

May Universal Bible Sunday direct church-going people to the central place which the Bible occupies in the Christian faith, and deepen their repentance for the neglect of it.

+ + +

A few months ago, Zions Herald (Boston), the venerable organ of the Methodist Episcopal Church, had a stirring editorial

on its front page, with the title "Bring Back the Mourner's Bench." "Where is repentance in Methodism?" it cried. "We need some strong Old Testament breezes to blow through our sermons. Pick out five smooth stones and go after the Goliath of our social sins. Widen the bench. Make room for the malefactor of great wealth and the stock gambler. Bring in the hard-hearted

industrialist. Furnish a seat for the unjust judge. Sound the altar call into the ears of the sword-rattler and the wily diplomat. Open the Word of God. Preach, man preach!"

The words moved us. But we could not but observe the limited classification of sinners indicated, all "big" men. Were there no others who needed repentance just now? God is no respector of persons.

And what were the preachers to preach? "Tell them of the love of the heavenly Father against which they are sinning," said the editor. "Tell them of their fellow men until pity is stirred in their hard hearts." That is well, but we would offer an amendment that something had better be said on the line of Jonathan Edwards' "Sinners in the Hands of an Angry God." We think he or Charles G. Finney is the kind of preacher needed to fill the mourner's bench today. Men who appreciate God's warning that "the fear of the Lord

is the beginning of wisdom" (Prov. 9:10). Men who know how to expound and apply Christ's words, "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12:5).

Editors may say what they please, but any one who has read his Bible carefully knows that the fear of God is woven into the whole web of it from Genesis to Revelation. All great spiritual awakenings have begun in the dawning of that awful aspect of the Deity on the popular mind, and to quote the late Professor Shedd, "it reaches its height and happy consummation in that love and faith for which it has been the preparation." The professor quotes Augustine: "Praise be to Thee, O Fountain of mercies; Thy right hand was continually ready to pluck me out of the mire and I knew it not; nor did anything call me back from a yet deeper gulf of carnal pleasures but the fear of death and of Thy judgment to come; which, amid all my changes, never departed from my breast."

Augustine has not been the only one to bear that testimony as we can experimentally affirm. Preachers! preach that, in the demonstration of the Spirit, if you would fill the mourner's bench and widen it.

-

The Labor Research Association recently put out a release on this subject which, although it contained much speculation and some apparent contradictions,

War in the
Far East
that has the confirmation of the prophetic Word of God.

the prophetic Word of God. It pointed to the dominance of Japan for one thing, and for another, to the alignment of the working classes of the world against capitalist imperialism, with, as it said, the odds seeming to favor the latter. We believe Japan more than any other nation is just now forcing the issue in her contest with the Chinese reds on the south of her and the Soviet reds on the north, and the release affirms, she is assured of the co-operation of France, Great Britain and the United States. Quoting the release further, the last-named country has "ceased making faces at Japan and is instead sending warships to the Chinese coast to protect her nationals." Japanese and British ships are there also for the same purpose. We wonder if this forecast explains why the United States has entered upon a naval expansion program involving an appropriation of \$238,000,000? We were told that this was to aid re-employment under the NRA, but in these days one cannot believe all that he is told even as coming from his government. We quote the release further:

"The fuse that was lighted at Mukden on September 18, 1931, is rapidly burning itself out and one can expect to hear the powder magazine to which it is attached, go up in the air at any minute. When it does blow up there will be no dodging the dirt and rock anywhere on this earth. Asia and the Pacific will not be able to hold it all."

Ominous words these, and yet as we have said, they are not different in content from what the inspired prophets have spoken. "Even so, come, Lord Jesus" (Rev. 22:20).

+ + +

Many are watching with deep interest the battle of the Christian conscience against the State in Germany, or in other Christianity in Germany

words, Karl Barth against the National Socialist Movement. Dictator Hitler desires the

forces of Protestant Christianity to be unified under a spiritual leader for the promotion of the national life; in his view the swastika and the Cross must go together. A Church of the Reich must take the place of the various churches now spread through the nation, and this for the preservation of the nation itself. The conversion of the Jews, for example, must not be promoted because it opens the door to alien blood, and the welfare of Germany demands a Church composed entirely of Christians of Aryan race.

Karl Barth, the Christian reformer, of whom we spoke at length sometime ago, has raised a protest against all this, welcoming death rather than surrender to it. The mission of the Church, he declares, and we are with him of course, is solely the proclamation of God's Word. There can be no leader except by authority from above. There is a Church every time and everywhere two or three are gathered together in the name of Christ.

We rejoice in this, which a contem-poraneous writer calls "a head-on colli-Real revivals come that way. Germany started one four hundred years ago, the blessing of which has not yet entirely died out, and if Karl Barth might only become another Martin Luther what peans of rejoicing would go up to God!

+ + +

The social and political revolution now in progress in our fair land is looked upon with great concern by an increasing num-

Reaping What We Sowed

ber of our citizens. In saying so, no reflection is made upon the administration at Washington, which it is believed, is acting in good

faith and with the desire to lift us out of the deep hole economically, into which we have fallen. It is not the fault of the administration, if fault there be, that collectivism is by degrees robbing us of our highly-prized individual freedom. The fault, as most of us are beginning to see, lies with ourselves, with the community at large. In the language of a "Message of Social Justice," issued from a conference of Jewish rabbis, "reiterated appeals to economic godliness have hitherto fallert on deaf ears." The government is now trying to make us altruistic by law, as it tried for years to make us sober by law. The pulpit lacked influence in both cases, and the strong hand of a dictator must now be tried. A fiat from Washington is necessary "to make the prophetic voice of religion respectable in the eyes of the laity." So far as this is true, so far as our greed has brought us under this constraint, we are reaping what we have Nor is it fair to lav all the responsibility upon one class of our citizens rather than another. Employers have been seeking profits, it is true, but employees have not done differently. Indeed, the one class sometimes has been scarcely less selfish than the other, and it relieves the strain upon us all somewhat to have heard the President affirm this in his address last fall at the dedication of the monument to Samuel Gompers, in Washington. No one will accuse him of lacking interest in the workers when he reminded the public that if the success of NRA required the coralling of either one group or the other. the lasso would be thrown impartially.

+ + +

We join with all right-minded citizens, to say nothing of Christian citizens, in condemning the frauds said to be practiced upon helpless Ne-The

Plight

gro tenants in the South in the matter of feed. of the Negro seed and fertilizer loans. It is reported that un-

scrupulous white planters and merchants have used their economic and political power under the NRA to gain possession of federal credits, and plunge the Negroes into debt instead of improving their condition. Quoting the Chicago Daily News:

"The AAA program for reducing acreage 25 per cent results frequently in ejection of a quarter of the colored tenants of a plantation, instead of in the more troublesome reapportionment of the farm operations. As minimum wage rates rise to higher levels white men and women long out of employ-ment seek positions held by low-paid Negroes, and the latter are left without

It is reassuring to learn that the Secretary of the Interior is moving in the premises, and that the colored wage-earner is not entirely without hope of receiving an even break with his white neighbor.

+ + +

"Many thanks for your kind offer, but I am working again and can pay the regular subscription for the MONTHLY and let some one less fortunate

Kind profit by your generosity.
"It is my opinion that the Words

Monthly is about as good as a consecrated and scripturally enlightened editorial staff can make it, and my prayer is that the wisdom and blessing of God may continue to direct its publication and accompany its circulation.
"Enclosed please find my remittance. "Yours in Christ,

"C. A. K., Buffalo, N. Y. The foregoing came to our Publication Manager in response to a half price subscription offer he had made to the writer. As it is somewhat unusual, he sent it to the editorial office with the remark that he had many letters expressing a similar desire to pay the full price for the MONTH-LY if the writers had the funds. We mention it thus publicly as a way of paying our vows unto the Lord "in the presence of all his people" for the many blessings He is showering upon us in the heartfelt appreciation of our readers.

+ + +

Like other editors, we are not infrequently obliged to return unsolicited manuscripts of both prose and poetry. But per-

haps unlike some, one reason for our rejecting not a Exceptional few of the contributions Author sent to us is their faulty theology. We are jealous

for the doctrinal standards of the Month-Ly, feeling as we do, a deep sense of responsibility both to God and man on that score. Sometimes contributors do not take our criticisms kindly, but there are exceptions, and here is one reflecting quite as much credit on the writer as on us:

"Many thanks for your letter of the nineteenth and for calling my attention to the erroneous theology as set forth in my 'Paths of Peace.' You are entirely right.

"It is because you are just this exacting in the material which you accept, that your magazine is so invaluable to Christians who are seeking the unadulterated truth in their reading and which unfortunately is becoming increasingly hard to find, even among church papers. Many thanks again for calling the error to my attention.

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Missionaries on many world frontiers, separated by countless miles from home associations and privileges, have found

comfort and inspiration in Missionary the reading of the Moody Gratitude BIBLE INSTITUTE MONTH-Ly. In many instances

these heroic workers have been without funds for the renewing of their subscriptions, and the continuance of the magazine has depended wholly on the replenishing of the Missionary Subscription Gift Fund by friends who recognize how Christlike is the service of contributing to the joy and courage of these workers by such a gift.

Expressions of gratitude for the meaning of the Monthly, as found in numerous letters from distant lands, would be ample reward to any giver for hurrying on a gift at this time to replenish the Fund, so that these workers need not be without this morsel of spiritual bread.

+ + +

Discerning givers are concerned that Christmas gifts shall have more than momentary value, hence the marked increase

A Twelve-Month Christmas Gift

in recent years of magazine subscriptions as meeting the desire for a higher

and more satisfying expression of Christmas goodwill. The Moody BIBLE INSTI-TUTE MONTHLY is recognized by an ever increasing list of devoted friends as a most appropriate gift, for it warms the heart of the recipient with appreciation each month through the year, offers rare instruction on spiritual themes, and assures a closer walk with God and a greater love for His Word. How better can the Christmas problem be met than to act upon the detailed notice found elsewhere in this issue.

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We have many readers who will be surprised and grieved to learn of the sudden death of Rev. C. T. Dyrness, D. D., of this city, on October

28, in the sixty-eighth year Death of Dr. Dyrness of his age. He had been the pastor of the Salem

Norwegian Free Church of Chicago for forty-three years, and was one of the founders of the board of the Scandinavian Alliance Mission, of which he was chairman at the time of his death. He was widely known and honored among the Scandinavian peoples of his own and other denominations, and for a number of years had conducted a radio service in the Norwegian tongue which had been greatly appreciated. Latterly this service had been broadcast over W-M-B-I, the station of the Moody Bible Institute. The loss of Dr. Dyrness will be deeply and widely felt.

## The Bible and Baptism

Editorial Book Review

HE book with the title above named, has only forty-five pages, and would hardly call for the space here given to a review of it were it not for certain specific reasons. One is, the strangeness of its thesis, namely, that water baptism "is no ordinance for the body of Christ in this age." Another is the claim as reported to us, that its teaching is gaining headway among fundamentalists; and a third, the respect we always have felt for its author, Rev. H. Bultema, pastor of Berean Reformed Church, Muskegon, Mich.

Mr. Bultema felt aggrieved by an allusion to his book which appeared in an editorial in our February issue, entitled "Dispensationalism Running Wild," and he expressed the opinion that for that reason the book ought to be carefully examined by us, and its arguments refuted if it were possible to do so.

Complying with this request we now inform our readers that the book contains seven postulates expressed interrogatively, as follows:

Is Water Baptism a Seal of Believers? Is Water Baptism an Ordinance for the

Is Water Baptism a Sign for Unbelievers?

Is Water Baptism a Confession of

Is Water Baptism a Matter of Obedience for Saints?

Is Water Baptism a Burial with Christ? Is Water Baptism a Command for the Church in This Age?

The answer given by the book to each of these queries is an emphatic no, pivoted on Paul's teaching in Ephesians 4:4, 5, which reads:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

It is affirmed that this "one baptism" is the baptism of the Holy Spirit, "God's act by which He takes us out of the old Adam and puts us into the last Adam" (p. 5). To this we agree, though in view of the weight of opinion on the other side that it means water baptism, we would not dogmatize about it, much less affirm as in this book, that it does away with water baptism in this age altogether. We think the late Bishop William R. Nicholson is nearer the truth when he says, that "the baptism by the Holy Spirit is the ruling baptism of the New Testament and is always to be understood, except where the language or the context makes evident the contrary.'

### Ignoring the Context

This book, however, shows scant respect for language or context or any opinion or interpretation that stands in the way of its own. For example (also p. 5), it tells us that Hebrews 6:2, "admonishes believers to let go the doctrine of baptisms." The author evidently assumes that the word "baptisms" in Hebrews 6:2 means the sacramental rite, but if so, why the plural? Why baptisms rather than baptism? Is it ers washings" in Hebrew 9:10?

But waiving that point and applying the word to Christian baptism, even then it does not mean the abrogation of that rite, but rather that the rite is so fundamental, or elemental, to the Christian faith as to be one of its first principles. The context leaves little doubt about that. The inspired writer is rebuking his readers for their spiritual dullness. "Ye have need that one teach you again which be the first principles of the oracles of God," he says (5:12). You are still in your a b c's. Move away from them. "Go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judg-Assuredly the inspired writer does not mean that these first principles of the Christian faith are to be neglected, or forgotten, or done away with, but that starting with them the readers are now to advance to that which is less obvious and more comprehensive, to the deeper things of God.

If we are to "let go of baptisms," as our author advocates, then to be consistent, should we not also let go of repentance, and faith, and resurrection of the dead? Would he teach that?

### Other Liberties

Similar liberty is taken by the author with uninspired writings like those of Pettingill, Gaebelein, Darby, the Editor-inchief of the Monthly, and others. These men are quoted by him as holding that the Great Commission to "teach all nations, baptizing them" (Matt. 28:19), will attain its full accomplishment with the manifestation of the coming kingdom. And because they hold that, readers of the book are left to assume that they agree with its author that baptism "is no ordinance for the body of Christ in this age." Not one of them says so in his words as quoted, but the book takes no pains to guard its readers from interpreting them in that way

### Peter and the Great Commission

Reading further in the book, we find a sharp recoil in some of its arguments, which it is surprising the author did not Take, for example, what is said about Peter (p. 7). Peter, we are told, never understood the Great Commission to mean that the disciples were to go to the nations at that time. This is shown, it is said, by the fact that in Acts 10:28 he says: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation." Granted. But where, and to whom, and under what circumstances did Peter say that? It was said in Cæsarea, to a man and his household of "another nation," the Roman centurion, with whom Peter "kept company," and to whom he preached the gospel, and concerning whom he said, "Can any man forbid water, that

not more likely to mean the same as "div- received the Holy Ghost as well as we? And he commanded them to be babtized" (10:47, 48).

Nor is that all. Peter did this at the express direction of God. He says so in the very verse, Acts 10:28, the first half only of which is quoted in the book. God hath showed me," he there says, "that I should not call any man common or unclean. Therefore came I unto you."

### Bullinger's Theory

It was when Peter was praying on the housetop at Joppa, that God showed this to him (Acts 10:9-21), and by that revelation God dealt a deathblow, as D. M. Panton calls it, to "the theory that the Church of the Acts is a Jewish ecclesia.' Such, dear reader, is the theory of Bullingerism. It holds that the Church in the book of Acts is Jewish, and it is because thereof that Bullinger maintains that baptism is purely Jewish and is not, and never has been, applicable to us Christians in

Now the book we are reviewing does not agree with Bullinger at that point. It does not hold that the Church in the Acts is a Jewish ecclesia. Indeed, it expressly says that "the Church was in Acts" (p. 26), meaning as we understand it, the Christian Church, the body of Christ. It presents proof of it. Nevertheless, in another place (p. 24), it affirms that "Acts is the narrative of the doings of our Lord for the earthly nation Israel," and that water bap-tism there "is in its right place." The Church is in the Acts, and yet in the Acts our Lord is dealing with the "earthly nation Israel"! It is all so confusing. The difference between this and the ecclesia" of Bullinger seems scarcely more than a name, and if anything, Bullinger's idea appears to us the more consistent of the two.

### Water Baptism in the Acts

This brings us to a division of the book, headed, "But What about the Water Baptisms in Acts?" (p. 23). Here the author warns us that "the book of Acts is undoubtedly the least understood book of the Bible," an affirmation to which we would feel obliged to assent if his treatment of the Acts were our only criterion. It is ingenious. First, he tells us that Luke (in his Gospel) related what "Jesus began both to do and to teach (1:1), while here (in the Acts) he narrates what He continued to do and to teach." Second, he quotes Romans 15:8, to remind us that "Christ was the minister of circumcision," which, he says, throws "a surprising light upon the book of the Acts," showing indeed "that this book deals mainly with Israel and the promised kingdom." Third, he recalls that during the forty days after His resurrection, "our Lord did not speak concerning the Church, but concerning the kingdom," and that "the apostles thought only of the kingdom (1:6)" (p. 24). On these grounds and others, he maintains that "water baptism is in its right place" in the Acts because it is a book of "Jewish these should not be baptized, which have preachers and hearers and the kingdom

gifts and miracles" (p. 27).

Was not the Ethiopian eunuch baptized (Acts 8)? Yes, but he was incorporated into Israel (p. 28), not the body of Christ, the book says. Was not Paul baptized (Acts 9)? Yes, but "it simply belonged to the whole Jewish regime" (p. 29). The same of Cornelius' baptism, and Lydia's and the jailer's. "The Church was so Jewish," the book goes on to say, "that the conversion of Cornelius made quite a stir. Peter did not know about the mysteries which were later given to Paul. In the face of all this it is but natural that legal baptisms were still the order of the day" (pp. 30, 31).

### Briefly Answered

The answer to all this must necessarily be brief. Therefore, first, it is true that in the Acts, Jesus "continued to do and to teach," but in no different way from that in which He still continues to do so. He did so by His Spirit, the Holy Comforter, operating in and through His apostles and disciples (see John 14:25, 26; 15:26; 16:12-15). Paul, he to whom the book says Church-truth had been primarily made known (p. 27), was, from the day of his conversion (Acts 9), the chief agent or instrument of the Spirit in the Acts.

Second, it is true that Romans 15:8 says that "Jesus Christ was a minister of the circumcision, that He might confirm the promises made unto the fathers." But what does the next verse say, and the next, and the next, and the next, and the next? They say that this confirmation of the promises was in order "that the Gentiles might glorify God for his mercy" and rejoice "with his people." A careful study of the context of this verse, which includes the whole of the preceding chapter, would have prevented the author from using it to bolster up an argument that in Acts our Lord was dealing "mainly with Israel and the promised kingdom" (p. 24).

Third, it is true that during the forty days after His resurrection our Lord spoke concerning the kingdom, but it was the kingdom of God of which He spoke (Acts 1:3) and not the kingdom of Israel. And when the disciples brought the latter to His attention asking, "Lord, wilt thou at this time restore again the kingdom to Israel?" (v. 6), He silenced them by saying it was not for them "to know the times or the seasons." He then followed the rebuke, if rebuke it was, by the Great Commission:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Matthew adds a detail in his report of this commission, Mark another and Luke still another, but here it is at its source or in the germ, and there need be no mistake about it.

### Why Gifts and Miracles?

Finally, it is true that Acts is a book of "Jewish preachers and hearers," and for the reason that the whole Church, the body of Christ, remained in Jerusalem until "scattered abroad upon the persecution that arose about Stephen" (11:19). But does our author believe that thereafter it continued to be a book of Jewish preachers

and hearers? Possibly as to preachers this was true, but from the beginning of Paul's ministry the Gentile hearers multiplied continually.

And then what does the author mean by "kingdom gifts and miracles"? Why the word "kingdom"? Gifts and miracles are common at the introduction of every new dispensation. They call attention to a change in the divine procedure and attest its divinity. The new dispensation here was Christianity, for Christ was not now setting up His kingdom but building His Church. It is this that explains the gifts and miracles. As the Holy Ghost said by James, God was visiting the Gentiles "to take out of them a people for his name" (Acts 15:13-17), and this He is still doing.

When these things are considered, why should the Acts be thought of as "the least understood book of the Bible"? In the earlier part of the book it may be that Israel as a nation still has an opportunity to accept the Messiah with the resultant kingdom, but even so, would it not still remain a fact that water baptism is an ordinance of the Church?

### Paul's Teaching on Baptism

That which seems to be the most ambitious feature of this book, the pièce de résistance so to speak, is what it says of Paul's teaching about water baptism. The subject is introduced at page 14 by quoting the apostle's words, "I thank God that I baptized none of you" (I Cor. 1:14). Significantly, the quotation ends there and with a period, although the punctuation mark in the Bible is a comma.

Then near the bottom of the page we read, "Paul does not mention the water at all, and where he does mean it, he praises God for not baptizing since he was not sent to baptize. More of this later."

More of this later carries us to page 17, where referring to Romans 6:1-10 and I Corinthians 12:13, the book says that Paul always uses the words baptism and baptize in the sense of union with Christ except once, "and then he thanks God that he did not baptize any of the many baptized Corinthians save three."

Pursuing the theme to page 20, we read, "Has Paul ever given any command for water baptism? How could he have done this when in I Corinthians 1:14 he thanked God that he baptized none among them save three"?

On page 21, once more referring to the same Scripture, the following outburst is italicized:

"It clearly proves that there is not any real spiritual blessing in water baptism, for under no circumstances and for no reason whatsoever could and would Paul have ever thanked God for not baptizing any among them if there had been any inherent blessing in it."

Finally, at page 22 the subject is concluded so far as this review is concerned, by the following: "All the seven or eight meanings commonly given to water baptism are absolutely incompatible with Paul's statement in I Corinthians 1:14, and it conclusively proves that water baptism could not be a sacred statute for the body of Christ."

Now, what are

### The Facts in the Case

First, Paul did administer water baptism to Christian believers, and by so doing he

set his seal thereto as an ordinance for the body of Christ in this age. In a particular sense this was true of him, because as the book admits, Church truth had been primarily made known to him, and he was a minister not to the circumcision but to the Gentiles. The book says he baptized only three, but on the contrary, he baptized several. In addition to Crispus and Gaius, he said, "I baptized also the household of Stephanas" (I Cor. 1:16). How many constituted that household? Did Stephanas have a wife? Children? Servants? Other retainers? His household was of considerable importance in the Corinthian Church as shown by I Corinthian 16:15.

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Nor was this all, for Paul says, "Besides, I know not whether I baptized any other." This shows that he was by no means certain that he had not baptized others, inasmuch as he had dwelt in that city a year and six months (Acts 18:11), during which period "many of the Corinthians hearing, believed, and were bap-tized" (Acts 18:8). He could not say to how many of these he may have personally administered the rite, inasmuch as he kept no record. But should his critics present evidence that he had baptized others, he would shield himself from any insinuation of falsehood or deceit by saying in effect, that he may have done so and forgotten it.

Second, the gratitude Paul felt for the providence that prevented his baptizing more of the Corinthians, the reason he thanked God for it, was not because water baptism was wrong, but because of the party spirit which had grown up around the rite in Corinth. The context leaves no doubt about that. Here it is:

"For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name" (I Cor. 1:11-15).

### Why He Thanked God

The Revised Version renders the last phrase thus: "Lest any man should say that ye were baptized into my name." Does not this make it as plain as day that Paul's thanksgiving to God was not because baptism was wrong, but because of the party spirit it engendered? Indeed, so serious was this sectarianism in the apostle's mind that he continues dealing with it until chapter 5 is reached. Four chapters out of the sixteen which the epistle contains, deal with the evil that water baptism had engendered. See a further specific reference in I Corinthians 3:4-7.

Third, when Paul says, "Christ sent me not to baptize, but to preach the gospel," he meant only what D. L. Moody would have meant, who may have said the same thing and more than once, without ever meaning that baptism was "no ordinance for the body of Christ in this age." In other words, any believer would have the authority to baptize a convert, but every believer did not have Paul's commission from Christ, nor possess his gifts and equipment as an evangelist and pioneer

missionary. Why then should he (Paul) spend his time and strength in administering baptism to believers which others could do as well as he, at the expense of his higher task to multiply believers by preaching the faith?

The situation is not unlike that in Acts 6:2-6, when the twelve called the disciples and said, "It is not reason that we should leave the word of God and serve tables." Was not serving tables, ministering to the needy widows, a proper and desirable thing in itself? Certainly it was, for they added, "Look ye out among you seven men . . . . whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the word." That was what Paul proposed to do, while the Church at Corinth selected others to

There is more that might be said concerning Paul in relation to water baptism, but this is enough.

### Rash Utterances

A final weakness in the argument of the book, so far as it is an argument, is the rashness of some of its utterances, ap-

proaching even the vulgar. Here are samples: On page 9 we read, that "the whole seal-doctrine as applied to water baptism is a piece of stupendous nonsense." page 21, it is "balderdash." On page 12, the claim that water baptism is a confession of Christ is "a pious ecclesiasticism which needs debunking," a "pious bom-bast" to be "stripped and laid bare." On page 21, that water baptism is "a symbol or type for the saint in this age is absurd in the highest degree." On page 37, Way's translation of Galatians 3:27 "is a black lie on the surface," and that baptism is a sacramental union with Christ "is a per-nicious chunk of papistic leaven." On page is a per-32, "the putting away of the filth of the flesh" (I Pet. 3:21), "is exactly what water does, and were it not for the immersion suits, what water baptism would do." On page 37, "Sober believers ought to reject this 'hydrology.'" Would an argument based on truth need such buttressing? We think not.

Who Are Meant?

As we read these utterances, our mind was carried back through the centuries, and we thought of the millions upon millions

of devout and learned men of God who were being thus, we had almost said defamed, but we know the author of this book would not wittingly do that. But his words, remember, were not directed against Baptists only, i.e., those who limit the rite to adult believers and the mode to immersion: nor were they directed only to Roman Catholics who regard baptism as a sacrament of saving grace; nor to Anglicans and Lutherans who believe in baptismal regeneration. They swept the whole horizon of the Church of Christ from primitive times till now-the Diocletian martyrs, the witnesses of the dark ages, the Protestant reformers, the heroes of modern missions, the great preachers of our own time. Stupendous nonsense? Balderdash? Bunk? Bombast? Absurdity? Papistic leaven!

We feel almost ashamed to have spent so much time on the review of the book and to have challenged its reading by our subscribers. But the reasons governing us were expressed at the beginning, and we can but hope that the zealous and devoted author will admit his error, and also that none of our young fundamental ministers may be misled by it.



## Early Years of the Lord Jesus

By Rev. W. M. Christie, D.D., Mount Carmel Bible School, Haifa, Palestine

N THE Gospel narrative we have a record of the events leading up to and associated with the birth of Christ. This is followed by a silence of thirty years, broken only by the story of the visit to Jerusalem in His thirteenth year. Men have longed to know more of His boyhood days, and to satisfy that wish attempts have been made. We have "The Gospel of the Infancy," a series of unsatisfying fables: and in modern times we meet with volumes of romancing that add nothing to our knowledge, except at times a minimum of "local coloring." Still, an accurate knowledge of the New Testament, an acquaintance with contemporary history, and an experience of Palestinian life can throw a good deal of light on these "silent years," and enable us to understand conditions that 'could not have been otherwise.'

### The Birthplace of Jesus

Based on Luke 2:7, "for there was no room for them in the inn," the general belief is that Jesus was born in the stable of the public inn at Bethlehem, and attempts have been made to associate this with "the lodging place of Chimham" (Jer. 41:17). The New Testament word for a public inn is pandocheion, and such places were generally of evil repute, the scenes of boisterous brawling and unceasing dispute. But the word in Luke is katalyma, the designa-tion used again by Luke himself (22:11) and by Mark (14:14) for the upper room in which the Last Supper was celebrated. We should prefer to translate in each case, "the guest chamber."

We can now appreciate the conditions. Joseph and Mary came to Bethlehem expecting to find accommodation in the room

sheikh, probably himself a member of the house of David, and a distant relative of Joseph and Mary: Before good roads and the motor car swept away the necessity for such places, there was a manzil, or "guest chamber," in every village in Palestine. In the better villages it was frequently an upper room, giving quietness and liberty away from the family, but in the smaller villages it was generally one-half of the stable, where there was an elevated platform, one or two feet over the level of the actual stable, and named the mastaba. There the guests rested, fed and slept, with their animals close by. In such a place, then, Joseph and Mary were received, and there the Lord Jesus was born. He was then placed in a manger. These usually consisted of square holes left when the stable was built, and having a retaining strip of wood in front. This manger would be the nearest to the mastaba, and would certainly be the safest place for a little child.

It may be worthy of note that at the present day a cave is pointed out as the place of Christ's birth, and that Justin Martyr (Dialogue, Sect. 78) says that He was born "in a certain cave" (A.D. 150). Caves were sometimes used as stables, but there are difficulties in the way of identification in the present case. One thing is certain, however, that Jerome occupied this site when busy on his translation of the Bible into Latin.

### Why Excluded from the Guest Chamber

"There was no room for them in the katalyma." It was already occupied. Who

set apart for visitors in the house of the was there? They must have been special guests, people of surpassing rank and dignity, or age. We have had personal experience that a Turkish Pasha would in the circumstances have given place, and contented himself with the mastaba. dently there was somebody in the guest chamber that could not be asked to vacate the room. Who was he? We know of other members of the house of David living at this time, and they, too, must have come to Bethlehem for registration. There would be the "gentle Hillel," chief of the Sanhedrin, well over one hundred years of age, his son Simeon, and his grandson, Gamaliel. The age of Hillel and the dignity of the whole company may well explain the hesitancy of the sheikh.

And as we cannot fit any other Simeon into the history of the period, it is interesting to think that the son of Hillel, and father of Gamaliel, may have been the Simeon of Luke 2:25-35. On the morning after the birth, he would hear of the angels song and the shepherds' visit, and these things would prepare him for the revelation to himself and for the blessing in the Temple. And what shall we say of Gamaliel? He must have been about eighteen years of age, just too old, and too young, to be interested in a "new baby," but he, too, would hear and think, and such association may have influenced his later life and verdict (Acts 5:38). But whether or not we be right in our identification, the guest chamber was occupied by visitors of position in Israel, and without doubt it was wealth, dignity and learning that prevented the Lord Jesus from being received into the world as a guest. "He came unto his own, and his own received him not."

War and Slavery in Galilee

The flight into Egypt meant security against the sinister designs of Herod. It probably meant, also, that the family escaped immediate contact with the terrors of war, and the meeting with Roman and Arab legions as they marched through the valleys of Nazareth. We cannot be quite certain as to the date of the return to Nazareth, but it was about the second year of the life of the boy Jesus (2 B.C.), that the city of Sepporis (now Seffurieh), three miles distant from Nazareth, was besieged,

taken and burned to the ground, and the inhabitants sold into slavery (Jos. Ant. xvii. x 9; Bell. ii v. 1). There are early stories of Mary's family having been resident there, and although we attach no value to tradition, we must admit that the present one gives an indication o f relationships that must have existed between Sepporis and Nazareth. Another recorded fact is (Jos. Ant xviii, ii. 1) that the ruined city was being rebuilt by Herod Antipas during the years when Christ was a boy in Nazareth. These things have something to tell us of His boyhood.

The rebuilding meant that there w a s employment Joseph, who for would be engaged. not only in carpentry work, but on all sorts of building operations. The word tekton, by which both he and Jesus are designated, means far more than we understand by "carpen-

ter." Joseph would undertake to supply a finished house, stone as well as wood work, and he would use the saw for cutting the soft Galilean limestone, just as he would for the wood. It was, then, at Sepporis that the boy Jesus, in company with Joseph, would learn His trade.

And what would be their thoughts in their daily toil, and in their treading back and forward every day? Very often, no doubt, they thought of remote kindred and friends in slavery. They met fugitive slaves and liberated slaves, and their great desire was to ransom others still in bonds. The Nazarenes were remembering their kindred and struggling to get them home. And we can think of the boy Jesus toiling on to earn an extra shekel to ransom some friend from slavery in distant Rome. Truly His life from the manger to the cross was one of redeeming service.

A Second War in Galilee

About seven years later, after the deposition of Archelaus, there arose a strong opposition to the Romans and to the tribute which they had imposed. The head of this movement was Judas the Gaulonite, otherwise known as Judas of Galilee. His followers were named Zealots, and their war cry seems to have been, "No king but God," an expression that the present writer discovered a few years ago in Gishcala, the old revolution center, whither it had come down through all the ages. The boy Jesus

words summarize twelve years. What light can we throw upon them? How were the years spent in Nazareth, before He "began His trade," and what was done when free from daily toil? The association with Sepporis had its influence even before labor began there. Very often the boy would go to meet Joseph, and that took Him through the valley of Sepporis, the most beautiful and most flowery valley we know in the whole land. To the Nazarenes also it was (and is) the valley of picnics. There Jesus came into contact

with wild nature, with the mustard, the thorns, with the flower of the field and the lily, and we know how He loved them and was able to use them in apt illustration. And behind all their life and beauty there were the crystal fount and flowing stream.

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On the other side of Nazareth were the "plough-lands" of the city, still in our day in the Plain of Esdraelon. Like the village children in Galilee in all the centuries, the Lord Jesus must have joined in the field work. Later on. we learn that He knew all about the good ground, the stony ground, the thorns, and the good seed. In all He was exact. He knew that the seed of the tares came from another place and was not merely degenerate wheat-the opinion of his neighbors. He could estimate, too, the returns that should be expected.

that should be expected. And all this knowledge He gathered by practical experience. Is it not interesting, too, to think that as a boy the Lord Jesus actually helped to reap the fields of Armageddon?



A Modern Carpenter Shop in Nazareth

would then be in His eleventh year, an age when strong military impressions are made. He ought then, in the natural course, to have learned to hate the alien and oppressor. As Romans marched and countermarched through the Nazarene valley, He would come to learn the terrible associations of the word "legion," a term used later to terrorize Him (Luke 8:30). It is quite possible that Simon the Zealot was "out" in this war, and earned his title from it, but Christ brought him into touch with Matthew the publican, and Peter the tax-payer, whom he fain would have murdered, and He made them all companions and friends.

### The Life in Nazareth

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). These

### Teaching in Home and Synagogue

In the days of rabbinical Judaism the teaching in the home had precedence over everything else (Kidd. 30 a; Bab. Bath 21 a). Although there was a general hatred of the Greek tongue, it was allowed by others, even to girls (J. Peah 2 b.). In Nazareth it would be necessary for many activities outside the home. Nazareth would then be little more than a village around the spring, but it had its synagogue (Luke 4:16), and every synagogue would have a complete copy of the Bible, which might be studied there by interested students. There would be few books in

the homes, but some families might have a copy of a favorite portion of the Old Testament. We are of opinion that in the home of Nazareth there were copies of Isaiah and the Psalms. These were favorite studies of the boy Jesus. "At five the Bible" was the rabbinic injunction (Pirke abhoth, v. 26), and as nothing further was then written down, the exposition, whether in the home or the synagogue, would be oral. Then the synagogue at Nazareth had some special importance. From Eliezer hak-kalir's poems, and elsewhere, we learn of the priestly stations in the time of the second house, and Nazareth is set down as associated with Aphses (I Chron. 24:15). Accordingly, the young Nazarenes would learn the most these men had to teach of priestly sacrifice and substitution. Mary's kinship also with the priests might form associations and closer friendships for her eldest Son (Luke 1:36).

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### The Panorama from the Hill

Another undoubted influence in the young Nazarene was the outlook from the hilltop that rose to the west of the city. There was a panorama without an equal for historical associations in the world's history. Every crisis in the nation's story had a memory there. Close at hand by Tabor and Kishon, the men of Zebulon had 'jeoparded their lives to the death." Hermon, the Hill of Moreh, and Gideon's Fountain (En-Harod) would recall "the day of Midian," while Gilboa would bring memories of the passing of the kingdom from Saul to David, and Jezreel would raise thoughts of sad declension in the days of Ahab and Jezebel. Shunem, Endor. and Bethshan could also be discerned, and Megiddo, the scene of Josiah's heroic fight, while nearer still on the slope of Carmel, was "the place of burning," the site of Elijah's sacrifice, and Baal's inglorious defeat before the God of Israel. More distant were Ebal, with memories of blessing and cursing, and Pisgah's peak in the distant haze, while westward there would be a glimpse of the Great Sea. Turning northward there was Gath-Hepher, the birthplace of Jonah, destined to be the first foreign missionary, and who had eight hundred years before played over the same hills as now the lad Jesus. How must all these scenes have influenced the young Nazarene, especially when He came to know that He, the true Ben-David, was the heir of all their most glorious memories? That they were His daily food and mediation we know, for the three prophets quoted by Him in Galilee, are Elijah, Elisha, and Jonah, whose fields of service can here be seen.

### Becoming a Son of the Law

Pretty fully given by Luke, this is the best-known incident of His boyhood years. There would be the preparation for His taking an intelligent and becoming part in the synagogal service, probably in the Women's Court, a synagogue in the Temple and the scene of Simeon's blessing Him. But it seems to us further that, in view of the step now taken, it was before leaving Nazareth that He would get the knowledge of His mysterious birth, and there would be brought out the "Book of Generations," two sheets of parchment, at the close of each of which Joseph (in loyalty

and faith) had entered the name, "Jesus," and which showed Him to be, as Joseph's successor, the heir of David through the "royal succession," and as the son of Mary, the son of David by natural descent. We seem to find an echo of this newly-acquired knowledge in the question, "Wist ye not that I must be about my Father's business," or "in my Father's house?"

Another historical incident fits into that same year, which we reckon as A. D. 8. It was at that Passover season that the Samaritans came privately into Jerusalem by night, and when the gates of the Temple were opened, just after midnight, they

When He Smiled

By Erna E. Hoefs, Portland, Ore.

Ah, when He smiled at her, That Child divine, Held closely to her heart; "Yea, I am thine." Spoke that dear countenance. Sweet virgin blest Of God to bear His Son, That He should rest Against that humble heart. The Father willed To choose this maiden pure. It is fulfilled-The Child within her arms With glory bright From heaven upon His face, The radiant light Of that sweet baby face, She understands He is her son, but Saviour, too And those wee hands Shall be nail-pierced to save. And Mary, undefiled, Kneels down with reverence to Her holy Child.



entered and scattered dead men's bodies in the cloisters to defile the Temple (Jos. Ant. XVIII., ii., 1). The alien Samaritans, the hated Cutheans, polluted His Father's house, and in a sense destroyed the most solemn week of His boyhood days. That was doubtless the subject of discussion when He sat "in the midst of the doctors, both hearing them, and asking them questions." We can believe that His prayer thus early was: "Father, forgive them, for they know not what they do," and at such an attitude can we wonder that the doctors were astonished.

Such to the Samaritan was His attitude through life. Twenty-one years later, in the Temple court, he taught the parable of the Good Samaritan, and made that hated word the synonym of humanity and

brotherliness; and in that sense Jew and Christian and even agnostic use the word. He redeemed the word "Samaritan." Who among us could have done as He did? Controlled by circumstances, or a product of the age in which He lived, could He have risen to this?

### In a Home of Boys and Girls

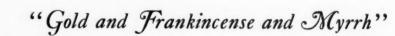
In two of the Gospels we have four "brothers" of the Lord Iesus set down by name (Matt. 13:54-58; Mark 6:1-6), while His sisters are also mentioned as being still in Nazareth. We find also (Matt. 12:46-50; Mark 3:31; Luke 8:19-21) mentioned as present in Capernaum his "brothers," evidently the same persons. We cannot believe that these were not real brothers, sons of Joseph and Mary, and not cousins, as some with a purpose or a bias would explain away the word. Our position is strongly supported by the term 'first-born," which, though doubtful in Matthew (1:25), is unquestionably the correct reading in Luke 2:7. Then why should the Nazarenes be astonished at a mental or spiritual difference, a very common thing, between cousins, but not however so frequent between brothers and sisters? Paul, too, would be in error (Gal. 1:19) in speaking of "James, the Lord's brother," when he had at hand a term that would not mislead.

All these things fit in harmoniously, and the Lord Jesus was brought up in a family of boys and girls, of brothers and sisters. He was the elder brother there, and evidently early responsibilities were laid upon Him. We hear nothing of Joseph after the visit to Jerusalem. He may have been considerably older than Mary (Joel 2:28; Matt. 1:20; 2:13), and may have left her a young widow. And when he died the conditions in Galilee were that Mary became the head of the house, and had full possession (M. Keth. IV. 12, etc.), but on the elder brother there fell the responsibility for the family, responsibility without authority, a difficult position indeed in Galilee where a chief characteristic of the people is set down (B. Ned. 48 a) as disputatiousness. We can judge that such conditions lasted till He was "about thirty years of age." At that time the brothers and sisters would have struck out each on his and her own life, and Jesus might have looked forward to less of strain and toil. But it was not to be so. Hitherto it had been service for the home, now it was to be service for humanity.

### DRAWING NEARER TO GOD

Have you ever noticed the change in the pronoun? At first the Psalmist speaks of the Lord in the third person; but now as he moves down into the dark, he draws closer to the divine Leader and Guide, speaking to Him in a whisper, and saying "Thou." In the green pastures it was enough to speak of "He," but now there is need for the closer, tenderer address.

When things are going well with us, we may content ourselves with talking about the Lord; but when the sky darkens, we hasten to deal with Him and talk to Him directly. The darkness is sometimes too dense for us to see Christ. But faith can always be sure that He is there.—Dr. F. B. Meyer.



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## Why Jesus Came to Earth By William Luff, Chesham, England

He came to do His Father's will, The will by man neglected; His great commandments to fulfill, The law by man rejected.

He came to take our manhood up, One with our human nature; With us to drink our common cup, Creator linked with creature.

He came to suffer in our place, Accursed and crucified; That in a plane of matchless grace, We might be justified.

He came to make the Father known, The unseen One revealing; The Father's love and grace to show, All mystery unsealing.

And still He comes to man and maid, To mansion and to manger; And still outside the Lord is laid, A homeless, loveless stranger.

My heart, be thine the open inn,
To welcome Christ the Saviour;
And when His glory shall begin,
He'll welcome thee to favor.

### Not Looking for Another

### Matthew 11:3

By E. J. Morgan, Lovelady, Tex.

Art Thou He, the promised King? The One of whom the prophets sing? The One for whom the wise men trod Long, weary miles to find a God? The One who came from God to man To bring to us salvation's plan—Or, shall we look beyond Thee here; Go back again to doubt and fear, To wait, and long, and pray each day For One whose coming lights the way? Art Thou the One, the promised One, Or is another yet to come?

Ah, when we see Thy wonders here, And hear Thee speak in tones so clear; And see the lame man as he leaps, And hear the dumb man as he speaks, And watch the blind receive his sight, And see the leper clean and bright, And see Thee in the midst of them Who are the poor, oppressed, condemned—Ah, no! We need not wait, but sing And herald Thee our Christ, our King.

## The Star of Bethlehem By Frank O. Cunningham, Valley Falls, N. Y.

In the clear blue, o'er Bethlehem's hills, Long years ago, a radiant star Rose on man's night, and still it thrills Believing souls in lands afar.

Though, to the eyes of flesh, no sight Of that famed star today is given, Keen eyes of faith discern its light— Clearer than in the orient heaven.

Its rays flash messages of love
Into the depths of human woe;
It bids the helpless look above,
And cheers the hopeless by its glow.

It leads earth's wanderers to the Christ And bids them yield their hearts to Him, Who waits to recompense the tryst With gifts that time can never dim.

It promises a Rising Sun,
With peace and healing in His wings;
Whose brightening day will ne'er be done,
While heaven with hallelujah rings.

That star will never lose its light,
Though time itself shall be no more;
O'er Christ's white throne its radiance bright
Calls ransomed millions to adore.

## That Holy Night By Laura J. Larson, Alameda, Calif.

One sweet still night the moon looked down Upon a quiet resting town,
Where in a stable on some hay
A new-born baby, sleeping, lay;
Unconscious that within His soul
God placed a closely written scroll
Which He was destined to unfold,
'Midst wonders that were manifold;
Unconscious that His words should fly
Liked wingéd birds across the sky. . . .
'Crossed mile on mile of unknown sea.
No, little knew nor cared did He
That holy night.

Small wonder that the angels sang 'Till through the heavens anthems rang, For 'neath that cobwebbed stable roof There lay a Prince new-born, aloof; The One whose name should conquer time, And reign supreme in every clime, A God-sent message from above, A living token of His love.

We thank Thee, Lord, that Thou didst care Enough to lend Thy treasure rare. He placed a torch in groping hands To drive the darkness from sad lands. He oped blind eyes that all might see The wonders of Thy majesty! May all the world with praise resound, And glory unto Thee abound. . . . For Him who came the world to save That holy night.



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## "He Shall Save His People from Their Sins"

By Rev. Herbert Lockyer, Bradford, Yorks, England

HE angel in announcing the birth of the Saviour declared that His name should be Jesus, seeing that He would save His people from their sins. One sometimes feels that the deep significance of such a gracious message is lost by giving it a too general application, although, of course, it is perfectly legitimate to do so. But we must not use it exclusively to describe the great work of salvation in the lives of those who realize their sinnership.

Attention must be paid to the precise language of this angelic utterance—"He shall save his people from their sins."

Such a declaration implies that Jesus is a Saviour for saints as well as for sinners; that there is a gospel for the redeemed as well as the rebellious. And so we come to the theme under consideration, namely, the salvation of which we as Christians stand in deep need.

I.

### He Is the Saviour for Sinners

Paul gives us the gospel for a world of sinners lost, in the words, "Christ Jesus came into the world to save sinners." Such a message proclaims Him to be the Saviour of mankind, irrespective of race, position or condition. And let me tarry a moment to ask you, if, as a lost sinner, you have received Christ as your personal Saviour. If not, then, here and now, you can prove Him to be the Saviour—"Mighty to save, and strong to deliver."

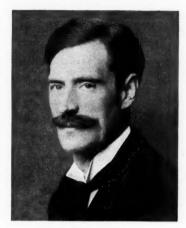
II.

### He Is the Saviour for Saints

"Thou shalt call his name Jesus; for he shall save his people from their sins." Here "his people" were those in covenant relationship with Him, namely, the Jews. Of course, there is a sense in which we are all His people, seeing that all of us were brought into being by His divine creative art. But in Matthew 1:21, those beyond this aspect are implied. The message is to those who are already His—"I am thine—save me."

And further, the word used is "sins" not "sin." The Lord Jesus is the Saviour of saints in that He seeks to save them from the fruit, as well as from the root of sin. When we receive Him as our Saviour in response to the appeal of the gospel, He deals with the principle of sin, which is ours from birth. The appropriation of the finished work of the Cross means that we are made the recipients of a new life principle. The inner meaning of the verse before us leads us a step further. It implies that we are following on to know Christ's power, more forcibly, in heart and life. It means deliverance from the fruit of sin, that is, from the different manifestations of the evil principle. The root was dealt with at the Cross, but the fruit remains.

evil principle. The root was dealt with at the Cross, but the fruit remains. Thus Jesus is "the Saviour of all men, especially of those who believe." The first aspect of salvation is dependent upon the death of Christ. He died for sin, and rose



Rev. Herbert Lockyer

again to justify. And so, as we receive Him by faith we are saved from the penalty and guilt of sin. The second aspect, however, is dependent upon His intercession. We are "saved by his life"—not the example of His spotless, earthly life; but by His present risen, glorified life. "He ever liveth to make intercession for us." "He is able to save to the uttermost."

And so we come to deal with some of the sins from which the Lord desires to save His people. And in doing so, let us look at those apart from the sins grossly sinful and manifestly evil. It is taken for granted that we are not engaging in any known corruption. "Let him that nameth the name of Christ depart from all iniquity." If any of us have the slightest secret sympathy with some hidden sin, may God in His mercy expose and save us! Here, then, are a few of the sins of saints.

### 1. The Bitterness of Criticism

Bitter, unworthy and unchristlike criticism is the dead fly causing the ointment of many a good life to send forth a stinking savor. Miriam the prophetess was severely punished by God for her hard criticism of Moses, the leader of the Israelitish host.

If you belong to a church, believe in it, and give the minister your utmost loyalty. Yes, and shield the faulty ones in the flock, exposing no one's dirty linen to the gaze of the public. If you do not altogether agree with a preacher, be silent about him before the godless. Do not tear him or any of your fellow church members to pieces before children. To be guilty of dragging the failure of a church, preacher or Christian before the world is to act as a traitor in the camp. This is a sin of which we are all, more or less, guilty. We may count ourselves separated and sanctified in that we never smoke, drink or go to places of worldly amusement, but yet be known as wretched gossipers and backbiters.

### 2. The Burden of Discontent

One of the outstanding sins of His people, the Jews, under the old economy was discontent. "The people complained, and it displeased the Lord." They grumbled, murmured and complained until God had to punish them. Now a discontented Christian is a contradiction of the Saviour we profess to serve, seeing that He has told us to "be content." Paul tells us that godliness with contentment is great gain. And both should go together, although, alas, these twin sisters are sometimes parted. Here are some ways discontentment operates:

a. We are discontented with our circumstances.

Our sphere becomes monotonous. We are not happy with the people around us. Things worry and annoy us, eating into our soul like a canker. We feel that we should be better off than we are; should have a higher position or a more lucrative one. Oh, how we have to give heed to the injunction, "Be content with such things as ye have."

b. We are discontented with the weather. The weather occasions more grumbling and complaining than almost anything else in life. Such, however, should not be the attitude of the Christian. Yet even saints grumble and growl about the weather as if the Creator did not know His own business. No matter what kind of a day it is, the saint should say, "This is the day the Lord hath made, I will rejoice and be glad in it." Learn to carry the sunshine in your heart, then you will be independent of it whether you have it in the weather or no.

c. We are discontented with the success of others.

Jealousy breeds discontent! And such

Jealousy breeds discontent! And such sins need to be stamped out among God's people. If another is elevated, or raised, and we are left behind, specially if we think ourselves more worthy of the position, the spirit of discontent is quickly begotten. And no matter how such a spirit is caused, we need to be saved from it. We need to live on the victory side as Paul could do, otherwise he would never have written, "I have learned in whatsoever state I am therewith to be content."

### 3. The Tyranny of Temper

What an ugly fruit of sin, unholy anger or the uncontrolled temper is! How the manifestation of it hinders the work of the gospel! What disgrace it brings to our Lord when we say and do things in a sudden outburst of passion! Why, it was temper that cost Moses, the meekest of men, a lonely grave on Mount Nebo and the forfeiture of the privilege of entering Canaan! And yet the word of anger and hastiness of passion and temper dog the footsteps of the best saints, giving them sorrow of heart, and destroying their influence over others.

If such a sin is ours, let us not listen to the false philosophy about mastering our temper. The wolf is too ferocious for the flesh to tame; we must let Christ convert it, thereby, pouring our ungovernable passions into right channels. When we are tempted to get too heated, and feel our passions rising, let us turn immediately to the Saviour and pray, "Thy tranquility, O Lord!" The fruit of the Spirit . . . is temperance-temperance, that is, temper under His divine control and not merely under self-control.

### 4. The Bondage of Self-consciousness

Often His people need salvation from the self-life, the outstanding phase of such being self-consciousness. "Keep back thy servant also from presumptuous sins." We are self-conscious in respect to our gifts. abilities or possessions, and are apt to become too self-imposing and conceited. We are guilty of self-sufficiency, of self-advertisement, of self-glory. It is "I," not

Sometimes we are too self-conscious in gatherings for prayer or witness, and we need to be saved from the dumb demon possessing us. We refrain from opening our life because of the thought of others. It is a sin to be silent when we are urged to open our lips. It is also a sin to speak when we should be silent. Some need to be saved from a silent church-formalism, and made more outwardly aggressive and active regarding the souls of others.

### 5. The Spirit of Drudgery in Service

Another sin, all too common among Christians, is the lack of freshness and joy and exuberance in service. There is not the anointing with fresh oil. There is the dragging of one's self to do certain things simply because of what is expected of one. People get into a groove and say, "Oh, I suppose I must go to church," as if such an action was something most distasteful.

There is no real heart in doing the King's business, no joy or delight or alacrity in serving the Lord. If this is your spirit, perhaps some forbidden thing is robbing you of that fresh, warm interest in His most blessed cause, you used to have. Drudgery, God will not have! There are no pressmen in His service. Drudgery is sin in a child of God. Oh, for less drudgery and more delight in following Him!

### 6. The Plaudits of Men

When we accept the Saviour by the definite act of faith in the hour of regeneration, it is essential to realize that the old nature is not renewed. Christ dealt with the vital principle of sin at His Cross. It was there He broke its power; and He now waits to apply the victory in our lives. One sin, with a remaining entrail and needing to be put in the place of death, is that of the love of praise and the plaudits of

We like people to think us kind, loving, generous and holy. How we need to be saved from the subtle snare of seeking the approbation of others! We profess to be humble, but if we are not given our place we soon assert our rights for due recognition, reward, and respect. The old nature loves to feed on what others think of us. We are unwilling to serve God independent of whether we receive praise or blame, hate or honor, cheers or jeers. We need to be saved from caring about our reputation. As long as our characters are right, why trouble about our reputations? God will take care of them. It is for us to stand complete in His will, and then to leave the issues of our witness with Him.

### 7. The Sin of Doubt

Reverting again to the covenant people of Israel, we find that doubt and unbelief robbed them of God's brightest and best. It is recorded that they could not enter the promised land because of unbelief. Jesus marveled at the doubt of others. Yes, and doubt is one of the deep-rooted sins from which we need to be saved daily by the Lord Jesus, the Saviour for saints. For example, we doubt whether He can fully save and sanctify us, making our lives blissfully victorious. We fail to claim the heritage of the saints. We doubt whether He can take up our simple, ordinary lives and do great things with and through them, wherever our lot is cast. We doubt whether He is able to meet the needs of our personal, home, and business, or even church life; whether He is able to satisfy our hearts apart from worldly pleasures and pursuits.

Thus Jesus waits to save us, to give us radiancy of faith. Oh, what a Saviour, and what a salvation! But are they ours, experimentally? Are we fully saved? If conscious of our sins and failures, shall we let Him cleanse us, yes, even us from our sins? Can we sing, "Jesus saves me all the time, and Jesus saves me now"?

Paul tells us that he was confident of this very thing, that He which had begun the good work of salvation in the hearts of the Philippians was able to perform, or perfect, it until the day of Jesus Christ. Oh, saints of God, let us be satisfied with nothing less than this fresh and full salvation !

How perfecteth what it begins, His power doth save me from my sins, His grace upholdeth me."



## What Jesus Means to Me

By C. O'N. Martindale, Ph.D., Morgan City, La.

R. S. PARKES CADMAN, in the August issue of Church Management, declares emphatically, "Liberalism has failed, because the world has forgotten the Bible and has thereby lost a treasure which nothing else in our civilization can replace."

It is significant that some leaders are recognizing the failure of liberalism. It is well for us to note, however, that in recognizing the failure of liberalism, the modernists are not getting back to a real belief in the Bible. They say modernistic religion has lost its pep, but their cure swings wholly within the energy of the flesh. They do not recognize why true believers have power; nay, they would still deny the power thereof. Modernists admit that Modernism does not produce spiritual results. But they have no intention of getting at the right cure, namely, the blood gospel, with all that follows in its train. It is one thing to recognize the sterility of Modernism, but quite another thing to accept Christ as substitute, and being born

for a spiritually effective life and ministry.

### A Devitalized Faith

When men devitalize Christianity of everything essential, they leave nothing that is soul-satisfying for themselves or capacitated to appeal to others as sufficient unto the needs of time or eternity.

Religious liberalism (another name for Modernism) is barren in its content, its offer, and its issues. God pity the poor excuse of a man calling himself an ambassador of the Lord Jesus Christ while stripping the good tidings of all that goes to make it good and sufficient because divine and saving and lifegiving! When these men cut out from their message such distinctive facts as the divine Sonship of Jesus, His birth of a virgin, the sinlessness and miraculousness of His life and work, the atoning efficacy of His sacrifice as our substitute, His physical resurrection and ascension and availing intercession at God's right hand in heaven, His giving of good,

of the Spirit, follow the scriptural rules especially of His Spirit-to make and keep people Christian - His upgathering of His Church unto Himself and reward of the faithful, His return in glory as King over the earth, His judgment of the Devil and the wicked, His destruction of the old world order and making of new heavens and earth for God and His people to live in alway-what is there left to cheer, not to say, to save, any heart or life?

### Paul's Summary

The apostle Paul sums up the significance of Jesus in two great paragraphs:

Jesus "is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all

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things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. . . . For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power" (Col. 1:15-20; 2:9, 10; cf. John 1:3; Heb. 1:1-4).

"Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be

grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 5-11).

This is what Jesus means to me and to all who believe the Word of God.

It is what Jesus means to the Gospel according to John and the Revelation of Iesus Christ unto John, according to Peter and Paul, and according to Matthew, Luke and Mark. What more could we want? What more could we have? Add to this the personal experience of the Christian with this wonderful Being, the Lord Jesus Christ, and the half has never been told. The greatness of the meaning of Jesus is ever growing upon us and unfolding new



## **Did Josephus Mention Jesus Christ?**

By Irwin H. Linton, Washington, D. C.

Abridged from the Sunday School Times of July 15, 1933

UT now for the proofs that Josephus did indeed testify of the Christ, in which matter I can do no better than to quote Thomas Hartwell Horne's great work, Introduction to the Study of the Holy Scriptures, from which all subsequent writers gather material when

writing on the evidences:

'Josephus, though a strict Pharisee, has borne such a noble testimony to the spotless character of Jesus Christ that Jerome considered and called him a Christian writer. Mr. Thiston, and some modern writers, are of opinion that he was a Nazarene or Ebionite Jewish Christian; while others have affirmed that the passage, cited from his Jewish Antiquities, is an interpolation, principally on the ground that it is too favorable to be given by a Jew to Christ; and that, if Josephus did consider Jesus to be the Christ or expected Messiah of the Jews, he must have been a believer in Him, in which case he would not have despatched the miraculous history of the Saviour of the world in one short paragraph. When, however, the evidence on both sides is fairly weighed, we apprehend that it will be found to preponderate most decidedly in favor of the genuineness of this testimony of Josephus: for,

"1. It is found in all the copies of Josephus' works, which are now extant, whether printed or manuscript; in a Hebrew translation preserved in the Vatican Library,\* and in an Arabic version preserved by the Marionites of Mount Libanus.

"2. It is cited by Eusebius, Jerome, Rufinus, the antagonist of Jerome, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and by many other authors, Greeks, Syrians, and Egyptians, of the fourth and fifth centuries; all of whom had indisputably seen various manuscripts, and of considerable antiquity. How then can men, living eleven or twelve hundred years after these writers-and who are so remote both from the sources consulted by them, as well as from the events related by them-prove

our times?

"3. Josephus not only mentions with respect John the Baptist, but also James, the first bishop of Jerusalem:

"'Ananus assembled the Jewish Sanhedrin, and brought before it James, the brother of Jesus, who is called Christ, with some others, whom he delivered over to be stoned as infractors of the law.'

"This passage, the authenticity of which has never been disputed or suspected, contains an evident reference to what had already been related concerning Christ; for why else should he describe James-a man of himself but little known-as the brother of Jesus, if he had made no mention of Jesus before?

"4. It is highly improbable that Josephus, who has discussed with such minuteness the history of this period - mentioned Judas of Galilee, Theudas, and other obscure pretenders to the character of the Messiah. as well as John the Baptist and James the brother of Christ-should have preserved the profoundest silence concerning Christ, whose name was at that time so celebrated among the Jews, and also among the Romans, two of whose historians (Suetonius and Tacitus) have distinctly taken notice of him. . .

"5. It is morally impossible that this passage either was or could be forged by Eusebius, who first cited it, or by any other earlier writer. Had such a forgery been attempted, it would unquestionably have been detected by some of the acute and inveterate enemies of Christianity; for both Josephus and his works were so well received among the Romans, that he was enrolled a citizen of Rome, and has a statue erected to his memory. His writings were also admitted into the Imperial Library. The Romans may further be considered as the guardians of the integrity of his text; and the Jews, we may be assured, would use all diligence, to prevent any interpolation in favor of the Christian cause. Yet it cannot be discovered that any objection was ever made to this passage by any of the opposers of the Christian faith

that all sagacity is exclusively reserved for in the early ages. Their silence therefore concerning such a charge is a decisive proof that the passage is not a forgery. Indeed, the Christian cause is so far from needing any fraud to support it, that nothing could be more destructive to its interest than a fraud so palpable and obtrusive."

Having considered carefully the reasons why we may conclude that in reading the words recorded in Josephus' history we hear the very language of a man who added his testimony to that of the apostles, let us read the words themselves:

"Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He drew over to him many of the Jews, and also of the Gentiles. This was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful And the tribe things concerning him. of Christians, so named from him, subsists to this time."

And now, two thousand years after Josephus, the "tribe of Christians" subsists even to this time and longs and looks eagerly for the next sight of "this same Jesus," who said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again; and receive you unto myself; that where I am, there ye may be also."

And may we not all entertain the lively hope that in Josephus we not only have another witness to our Lord, but, noting how closely his written testimony complies with the terms of the contract and covenant, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," that we have in this famous old historian a brother in the Lord and a fellow member of the household of faith whose fellowship and conversation will add not a little to the social joys of the coming King's court?

<sup>\*</sup>Baronius (Annales Ecclesiastici, ad annum 134) relates that the passage in this Hebrew trans-lation of Josephus was marked with an obelus, which could only have been done by a Jew.

## The Second Coming of Christ

By Evangelist George H. Gilmer, Sebring, Fla.

HAT is the plainest text in the Bible on the second coming of

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11

Christ. We do not know who the two white-apparelled men were who uttered these words of such tremendous import, but I like to fancy that they were Moses and Elijah, who were with the Lord on the mount and who talked with Him "of his decease which he should accomplish at Jerusalem."

His death and resurrection are now an accomplished fact, and He has been seen of His disciples at intervals for forty days, during which time He spoke to them of "the things pertaining to the kingdom of God." This was the kingdom for the coming of which He had taught them to pray, saying, "Thy kingdom come, thy will be done in earth as it is in heaven." This kingdom was here then and is here now in its inception, but not in its fullness and power. For this they were to pray and work, witnessing for Him in the whole The kingdom is essentially spiritual, but has outward and material manifestations and results.

They had asked Him when He would restore again the kingdom to Israel. He had previously said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "When?" they were asking. He replied, "It is not for you to know the times or the seasons, which the Father hath kept in his own power." He told them witnessing power would come to them when the Holy Ghost came upon Then He moved up into heaven, them. and a cloud received Him out of their sight. The laws of gravitation have no power over a spiritual body. You and I will have a body like that one of these days, and we may move at will in any direction.

In teaching you of the second coming of Christ I will divide the lesson into five parts: the fact of His coming, the manner of His coming, the purpose of His coming, the time of His coming, and the result of His coming.

### The Fact of Christ's Coming

No Christian doubts the fact of Christ's second coming. If he does, he immediately allies himself with those scoffers of the last days, who walk after their own lusts, and say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." To deny the fact of Christ's coming is practical infidelity. His second coming is mentioned 318 times in the New Testament, and is referred to a number of times in the Old Testament. It is one of the great subjects of the Bible.

The Jews confused the two comings because they did not study the Scripture as they should have done. They lost sight of the gloom of His crucifixion in the glory of His coronation. For that reason when He came to suffer and die—came

of humble, though kingly parentage, was born in a stable and cradled in a manger, and all His life "had not where to lay his head"—when He came in that way they rejected Him. "He came unto his own, and his own received him not." They cried, "Crucify him, crucify him; his blood be upon us and upon our children."

The Jews materialized the kingdom and were utterly blind to its spirituality. Thousands of Gentiles are today spiritualizing the kingdom and are utterly blind to its material aspects. They tell us Christ's resurrection was spiritual, His second coming is spiritual, His coming kingdom is spiritual. But the testimony of the two witnesses stands and will stand forever: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." I say again, no real Christian doubts the

fact of Christ's second coming.

### The Manner of Christ's Coming

But there are Christians who differ among themselves as to the *manner* of Christ's second coming.

As we have just seen, some spiritualize His second coming. They say He came when the Holy Spirit came. They say He is with us all the time, for did He not say, "Lo, I am with you alway, even unto the end of the world"? Yes, He is with us (Praise God!), but only now in the person of the Holy Spirit, because He and the Spirit are one, as He and the Father are one.

But you cannot spiritualize "this same Jesus . . . . shall so come in like manner as ye have seen him go." To attempt to spiritualize that is to trifle with the Word of God. He Himself said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The seer of Patmos said, "Behold, he cometh with clouds; and every cye shall see him." Christ, the eternal Son of God, became man, and He continues to be both God and man while now in heaven as our Advocate, and He will come again as both God and man.

He was very careful after His resurrection to make it plain to His disciples who saw Him, and who thought they saw a spirit, that He was still a man, with a man's body. He ate before them. He had them feel His body. He said to them, "Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Christ's body was made of flesh and bones. The Holy Ghost said through Paul, "Flesh and blood cannot inherit the kingdom of God." But flesh and bones can, for the King's body is of flesh and bones, and ours will be like His.\*

Our natural bodies are made of flesh and

bones and blood. Corruption, death, is in our natural bodies. They are made of many millions of of tru

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cells. These cells are dying all the time. The blood replaces them with living cells. There will be no death in the spiritual body and no blood will be needed. In the spiritual body the vitalizing power will be spirit and not blood. But the body will be real. It may be seen and felt. In such a body Christ will return to this earth. In such a body He will reign here. In such a body you and I will reign with Him. As the Holy Ghost says through Zechariah, "His feet shall stand in that day upon the mount of Olives."

So much for the fact of Christ's coming and the manner of His coming. The fact cannot be doubted by any Christian. Only scoffers, walking after their own lusts, doubt the fact. The manner of His coming no Christian ought to doubt when He has made it so plain. He continues to be both God and man, in two distinct natures, and one person forever, and will so come back to this world.

### The Purpose of Christ's Coming

Now let us try to get before us clearly the purpose of His coming. A practical way of putting the question is: What will He do when He gets here? He will do so much we can only give a bare outline of what it is.

Before He comes all the way back to the earth, and His feet stand upon the mount of Olives, He will take His position in the air above us, unknown to the unbelieving world, and here is what the Holy Ghost says through Paul He will do:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive (at that time of course) and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

That language is too plain to be spiritualized out of its true meaning, and woe to him who so trifles with the words of the Holy Ghost. The Holy Ghost said again through Paul:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In short, all saints, living and dead, are at this time caught away from the earth. Then the judgment day comes. This is not a day of twenty-four hours, but a period of time lasting not less than seven years. During this time God's judgments will be in the earth as they have never been here before. These judgments are mentioned in many parts of the Bible, and

in the book of Revelation we have a graphic moving picture of them at the breaking of the seven seals, the blowing of the seven trumpets, and the pouring out of the seven vials of God's wrath. The latter part of this judgment period is spoken of by Christ in this language: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

During this judgment period vast numbers will repent and believe and be saved. As Isaiah expresses it: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." John speaks of these tribulation saints as "a great multitude which no man could num-They suffer martyrdom during the ation. "These are

tribulation. they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

During this period the two great confederacies of nations now forming will be completed. The European confederacy, "the United States of Europe," the restored Roman Empire, under the "beast," the "man of sin," is one, and the Asiatic group headed up in Russia and Germany and "the many peoples" of the East is the other. The vast armies of these two groups will meet in Palestine at Armageddon, where the last great battle of the world will be fought.

Then we have a graphic picture of Christ and all His saints riding out of heaven on white horses, with a banner inscribed, "KING OF KINGS AND LORD OF LORDS" (Rev. 19). These are the saints who had been caught up. Now they are coming back. Satan is bound for a thousand years. The tribulation saints are resurrected, and this completes the "first resurrection," with the exception of those saints who may die, if any, during the Millen-

The Millennium is to the kingdom as the porch to the house. There will be unregenerate people living on the earth during the Millennium, but they will be in subjection through fear. They will be obedient citizens because Christ and His saints will rule with perfect judgment and equity. At the end Satan will be loosed for a little season to gather together his own. Both he and they, then, will be sent to the "place prepared," shut up, and pre-vented evermore from disturbing God's kingdom with sin, suffering, sorrow, pain and death. "The last enemy that shall be destroyed is death."

### The Time of Christ's Coming

Just before Christ was caught up, they asked Him about the time and He said: "It is not for you to know the times or the seasons, which the Father hath put in his own power."

He also said: "But of that day and hour knoweth no man, no, not the angels, neither the Son, but the Father."

But some men try to set the time. The Millerites and the Russelites did. Once I heard a minister of my own denomination say that he knew Christ would not come back for more than a thousand years. He thought He would come after the Millennium. All such time settings are sinful. We cannot take from the Father that which He has "put in his own power."

C Century Photos

A Cadence in the Christmas Carol

On the other hand, we must not fail to read "the signs of the times." Christ rebuked the Pharisees and Sadducees and called them "hypocrites" because they did not discern the signs of the times. They were hypocrites because they professed to believe the Bible and did not believe it. They tried to explain away its plain mean-

The Holy Ghost said through Paul that the coming of Christ for His saints would be sudden and unexpected to many, like the coming of a thief, and then he added, "But ye, brethren, are not in darkness, that

that day should overtake you as a thief" (I Thess. 5:2-4).

There is a work that must be done before Christ comes and no man knows when it will be finished. James, at the council at Jerusalem, said God in this age is visiting the Gentiles "to take out of them a people for his name." Then he quoted Christ, through the prophets, as saying: "After this I will return, and build again the tabernacle of David." God has given to Christ a definite number of people out of the nations, and when the number is made up He will come. All the Holy Ghost has undertaken in this age, as to the salvation of man, is to take out of the world God's elect, regenerate them, and give them to Christ. When He, the Holy

Ghost, has finished His work. Christ will come to take His own.

### The Result of Christ's Coming

What will be the result of the second coming of Christ? We have spoken of the resurrections, the judgments in the earth, the Millennium, and the loosing of Satan for a little season that he may gather together his own and take them with him to the "place prepared."

This is the end of Satan, the fallen angels and wicked men, as far as the earth is concerned. Christ has conquered in the great battle against sin, the kingdom has come, and God's will is now to be done in earth as it is in heaven. "Then cometh the end, when he (that is, Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The Holy Ghost moved John to say as he closed God's revelation to men:

> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was

no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Be-hold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.... And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

Isaiah speaks of "the new heavens and the new earth." Peter, after telling us of the destruction of this earth by the fires of judgment, says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

In John's vision of the new earth "there was no more sea." I take that literally. Most of the water of the earth will have gone back up into the skies, where it was before the flood, forming a canopy over

the earth, making its climate equitable all over, and habitable all over, a vast Garden of Eden. The "new heavens" can mean nothing but a new arrangement of the heavenly bodies. Astronomers tell us the heavens are inconceivably vast, almost, if not quite, infinite. That puts the heaven where our Father dwells very far from us, so much so that men are now saying that science has gotten rid of heaven. But in "the new heavens," the heaven of our Father, will be close to us. The new heaven and the new earth will be in close juxtaposition. They will be all the same as to our Father's will, for God's will will be done in earth as it is in heaven.

This will be the final result of Christ's work and Christ's second coming. "Even so, come, Lord Jesus."

The author properly distinguishes between the kingdom of God which is spiritual and is here now though not in fulness and power, and the kingdom of Israel which will be set up on the earth when Christ returns. But we are not quite so c rtain as he seems to be about the kind of body in which Christ shall return and in which we shall reign with him. His body will be real, and the same will be true of our bodies beyond doubt, but the "flesh and bones" raises a query. Yet doubtless the author is thinking of Paul's words in I Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God, meither doth corruption inherit incorruption." If "flesh and blood" cannot inherit the kingdom of God, "flesh and bones" may do so would be his argument. We dare not deny that, but we advise caution in accepting it.

If we may be permitted to do so, we would also

that, but we advise caution in accepting it.

If we may be permitted to do so, we would also question the author's interpretation of I Thessalonians 5:2-4. Christ's coming for His Church when we shall be caught up to meet Him in the air, will be sudden but not "as a thief." That figure of speech does not seem to fit the occasion. Neither does it belong there, but to that period of seven years of which the author speaks, when God's judgments (the tribulation) will come upon the earth.—Editors.



## The Truth of the Bible

II. Joseph and Israel in Egypt

By A. S. Yahuda, Ph.D., in the Daily Telegraph, London, England

or only are the ceremonies of Joseph's installation as vizier described in Genesis with accuracy, but the descriptions of Joseph's functions and position as vizier are in accord with all we know about

the duties and privileges of the highest state official after the king.

In this connection we are particularly enlightened by detailed regulations for the office of a vizier, preserved in the tomb inscriptions of Rekh-My-Re, the vizier of Thutmosis III (15th cent. B. C.).

In conformity with all hierarchical laws and customs of Egypt, Joseph was given an honorific Egyptian name by Pharaoh, and he received the daughter of Potipherah, the high priest of On (Heliopolis), as wife—a great distinction, by which he was elevated to priestly rank. That is meant when it is said (Gen. 45:8), that he was made a "father to Pharaoh." It is the exact equivalent of Egyptian itefneter—i.e., "father of the god," a priestly title which was borne by humble as well as very high officials, including viziers.

Of course, the monotheistic narrator avoided the expression of the Egyptian title, "father of the god," and simply rendered it as "father to Pharaoh," just as we would speak today of a priest as "father."

### The Egyptians Mourning for Jacob

In Genesis 50:2, the narrator describes the preparations for the burial of Jacob. From all the details given, in spite of their brevity, we can see how perfectly he was acquainted with the process of Egyptian embalming, with mourning customs and



Making and Measuring Bricks

funeral arrangements. Thus the statement (Gen. 50:3) that forty days were needed for the embalming of the body, and that the Egyptians mourned seventy days for Jacob, exactly accords with the periods customary for embalming and mourning in the case of highly-placed persons.

Shorter periods of mourning were observed only in cases where the position or means of the family of the dead did not permit such great expenditure. On this account the narrator emphasizes that for the father of the vizier the longer period of seventy days' mourning was decreed.

It is of great significance also that the expressions here used are modeled entirely on Egyptian phraseology. Thus is said (Gen. 50:2) that Joseph commanded his physicians (rofeim) to embalm his father. This expression agrees exactly with the term, seyen, or sewenu, "physician," employed by the Egyptians to denote the embalmers.

Similarly where in Genesis 50:4, the "days of mourning" occurs in the English Bible, the Hebrew text reproduces the Egyptian expression, remy, for mourning. Its Egyptian origin is denoted by the fact that it occurs only in this account, and nowhere else in the Bible, "the days of recursing" (chel.) being otherwise used.

mourning" (ebel) being otherwise used.
Further, it is said (50:4, 5) that Joseph asked the "house of Pharaoh" to speak to Pharaoh on his behalf, to obtain leave for

burying his father in Canaan. This also agrees exactly with the Egyptian custom, according to which mourners, however, high their position might be, should not approach the king before the burial of their dead.

### Chariots and Horsemen

Also, the statement that the cortège was joined by a whole galaxy of high dignitaries, by horsemen and chariots, corresponds with the Egyptian custom of large funeral processions accompanying the dead to the burial place. As a matter of fact, in no country other than Egypt were funerals converted into such elaborate pageants, and the interment ceremonies carried out with such great pomp in the case of highly situated personages.

How faithfully the narrator transmits all details is shown by the enumeration of the classes of officials who escorted the procession to Canaan. Thus (Gen. 50:7) the "servants of Pharaoh" were the court officials who formed a sort of bodyguard of the king and stood nearest to him. The "elders of his house" are identical with the shemesu-hayit, which means the "elders of the hall," who held high court rank.

In the "elders of the land of Egypt" we have to understand the high councilors representing all districts of Egypt who had seats in the supreme council of the king. All these details could only be known to a writer who lived among the Egyptians, and knew the etiquette of court and the rules that governed state official-dom.

As to the date of Joseph's advent to power and of the patriarch's descent upon Egypt, it is generally assumed that it is

to be sought in the time of the shepherd as a matter of fact, a great historical sig-kings (Hyksos). They invaded Egypt nificance lies in this expression. from Arabia, and ruled over it between 1750-1580 B. C., when they were expelled by Ahmose, the founder of the eighteenth dynasty (1580-1350 B. C.).

### Joseph and the Shepherd Kings

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The assumption is, inter alia, based on the view expressed by Josephus, that the Hebrews were identical with the shepherd kings. But it is obvious that this theory was advanced by him to prove the great antiquity of the Hebrew people and their high position in Egypt, chiefly to refute the Hellenized Egyptian priest Manetho (third century B. C.), who represented the Hebrews as a host of "wretched lepers" driven out from Egypt.

The whole character of the Joseph story, and all the details referring to Egyptian court and popular life, point very clearly to a time when a pure Egyptian rule was paramount. This is still more apparent from the remark (Gen. 46:34), in the Hebrew text, that "the sheep's shepherds were an abomination unto the Egyptians." This could hardly be possible under the rule of the shepherd kings, even under the assumption that they had thoroughly adapted themselves to Egyptian life.

As, according to Exodus 12:40, the sojourn of Israel in Egypt lasted 430 years, and as we will later see the date of the Exodus can be fixed at about 1450 B. c., it is very probable that Joseph's appointment was effected under a pure Egyptian dynasty, somewhere in the nineteenth century B. C., long before the Hyksos invasion.

### The Narrative in Exodus

The Exodus narrative begins with the story of the bondage, giving as it does an ample and comprehensive idea of the sojourn of Israel in Egypt.

As we are told in the Joseph and exodus stories, the Hebrews spent a long time in Egypt (Exod. 12:40) as a tribe apart (Exod. 1:8); with their own manners and specific customs (Gen. 43:32); with their own worship (Exod. 5:8, 17, 21); living in a separate area assigned to them in the delta, near the Asiatic border (Gen. 47:6, 11; Exod. 8:22; 10:23); with their own organization (Exod. 4:29) as a self-contained entity in the midst of an Egyptian environment.

In this long period the Hebrews cannot possibly have escaped the influence of Egyptian culture and Egyptian life. They must, on the contrary (Gen. 50:2, 11; Exod. 1:16), in spite of their segregation, have adapted themselves to Egyptian conditions, conceptions, and customs.

I will draw attention to one of many examples which show how important it is to go back to Egyptian sources. Right at the beginning (Exod. 1:8, 10) we are told that a new king arose in Egypt who knew not Joseph, and that he decided to oppress the Hebrews, who had become strong and numerous, out of fear that when there was peril of war they would join the enemy and fight against Egypt.

### Going up to Canaan

The Hebrew text proceeds here literally, "and they will go up from the land." This has been misunderstood, mistranslated, "corrected," and even deleted by some critics, as a meaningless gloss! But, nificance lies in this expression.

The "going up from the land" is the usual Egyptian expression for going to Canaan, for Canaan is a land of mountains, and the Egyptian went up to that country. This is in full accordance with the expression used in Genesis several times (Gen. 13:1; 50:5-9), when speaking of going from Egypt to Canaan; while when speaking of going from Canaan to Egypt, they said that "they went down to Egypt" (Gen. 12:10; 39:1; 42:2).

The whole passage, and the motive of the oppression, can only be understood in the light of events during the new kingdom after the expulsion of the Hyksos from Egypt (1580 B. c.), more especially in the time of Thutmosis I. and III. (1536-1447 B. C.). It could only have been written by someone who was exactly informed of the political situation in Egypt and its connections with Canaan and the neighboring countries, and who knew that the Egyptians were afraid that the Hebrews would look for an opportunity of going back to Canaan, which they claimed as their home.

### Bricks without Straw

Quite at the beginning of the bondage story we are told that the Hebrews were forced to make bricks for Pharaoh when they built for him the store cities, Pithom and Rameses. The excavations in Egypt have actually led to the discovery by E. Naville, in 1883, of Pithom (the location and identification of Rameses are as yet uncertain), and the fact that many granaries were found there corroborates the biblical statement.

It is curious that some scientific extremists lose their temper to such an extent that they build up a whole polemic on a question which does not exist. Thus an enthusiastic defender of the Bible, who discovered some bricks without straw in the remains of Pithom, hastened to affirm that they were the very same bricks that were made by the Israelites, as it is said in Exodus 5:7, that Pharaoh refused to give them straw for the bricks.

On the other hand, an Egyptologist, a stubborn detractor of the Bible, used other arguments to prove that they were not made by the Israelites, and that the narrator was entirely ignorant of Egyptian brick manufacture.

But both scholars missed the point; because it is said here, and again on other occasions, that Pharaoh refused to give them the straw, but ordered that they should supply it for themselves. Thus they did not make bricks without straw!

### Bondmen's Overseers

In connection with the supervision of the bondmen, two officials are mentionednogesim and shoterim, generally translated by "taskmasters" and "officers." But from the Egyptian pictures showing the bondmen and their supervisors at work we can detect the true meaning and function of

these two kinds of officials.

The first means "drivers," "oppressors," and corresponds exactly with the Egyptian title rud. w.-"inspectors" who supervised the workmen and oppressed and flogged them to their hearts' desire.

The second word, shoterim, does not mean generally "officers," but is to be de-

rived from shatar, "writing," and means scribes," which is the equivalent of the Egyptian seshu, "scribes"-who, as a matter of fact, had entire control of the bondmen, of their work, of their food, and of all other particulars concerning them.

In our case they had also the actual control over the supply of bricks, as is said in Exodus 5:13

On one of the tomb pictures of brick manufacturing, a man is seen crouching before rows of bricks and measuring them, so that the daily quantity prescribed should be supplied by the bondmen. In the opposite corner a scribe is engaged in registering the supply of bricks, and next to him a man is sitting, stick in hand, to exercise his authority as taskmaster.

When referring to the brick supply (Exod. 5:8) it does not speak of the "number" but of the "measurement" of the bricks (mathkoneth), and this is exactly in conformity with what we have seen. practical Egyptian did not count the bricks, but laid them in rows and measured them, just to calculate the space they would fill in a building.

### Pharaoh's Great Anger

When Moses appeared before Pharaoh and demanded that the children of Israel should be allowed to journey into the wilderness to sacrifice to their God, Pharaoh flew into a rage and gave orders that still heavier tasks should be laid upon the Israelites, saving:

"For they be idle; therefore they cry, saying, Let us go and sacrifice to our God" (Exod. 5:8).

### Ritual of Sacrifice

In this case, two causes are furnished which give the local color to Pharaoh's reproach. It is stated that some workmen were idle, or that they were pious and remained away from work because they wanted to sacrifice to the gods.

Thus we see that, next to laziness, piety is mentioned as an excuse, and it seems that the workers made full use of this pretext. For, in a land where rituals and sacrificial cult played so prominent a part, a workman would hardly have been refused time off to sacrifice to the gods or

When, then, Moses came to Pharaoh with the demand that the children of Israel should be granted leave for sacrificing to Jehovah, Pharaoh saw therein nothing else but the accustomed pretext, and bluntly refused the demand. We now understand why the reason given by Moses so angered Pharaoh, for he had had enough slackness with the pious requirements of his own people, and would not permit the aliens also to make use of such pretexts.

### LEADING LANGUAGES IN EUROPE

The International Linguistic Office in Geneva recently released the information that of the 125 independent languages which are spoken in Europe, German is used by 81,000,000, occupying first place. According to the tabulation the Russian language is second with 70,000,000; English 47,000,000; Italian 41,000,000; French 39,000.000 .- N. L. C. Bulletin,

## Are Christians Freed from the Law?

Third Article of Series on Christians and the Law

By Rev. William C. Procter, B.D., Barnet, Herts, England

that while most Christians regard the decalogue as a whole as being of personal and perpetual obligation, so many should make the fourth commandment an exception. It is the most complete and comprehensive of them all, and, unlike the rest, is expressed both positively and negatively. We have already seen that, unlike the ceremonial and civil codes which were given to Israel as the chosen people and holy nation, the moral law is intended for all mankind, and it has never been abrogated nor repealed.

T

The fourth commandment is not only an integral part of the moral law, but it points back to God's original appointment of the Sabbath twenty-five hundred years earlier (Gen. 2:3).

1. It is the only one of the ten which begins with the word "remember," and in its recapitulation in Deuteronomy 5:12 it "As the Lord thy God hath comsavs: manded thee." It was, therefore, no new enactment, but the repetition of an old one. That which was instituted in Eden was confirmed in Sinai; first whispered and then thundered. That it was antecedent to the decalogue is also proved by the references to the Sabbath in Exodus 16:22-30, a threefold weekly miracle being worked to preserve the sanctity of the day. It seems probable that the duties and privileges of weekly rest and worship had been in abeyance during the Egyptian bondage, and this gave an additional reason to the Israelites for its due observance (Deut. 5:15).

2. That the Sabbath was not merely a Jewish institution is clear from the very form of the commandment, and from our Lord's declaration that "the Sabbath was made for man" (Mark 2:27). The express inclusion of "the stranger" in its obligations and privileges, in Exodus 20:10; 23: 12; Deuteronomy 5:14; Isaiah 56:2-7, and the remarkable prediction in Isaiah 66:23, are additional proofs of its universal scope. The primitive non-astronomical division of time into weeks, and the almost universal estimation of seven as a sacred number, seem to be inexplicable otherwise, while the fifth tablet of the Chaldean record of creation contains the words:

"On the seventh day He appointed a holy day,

And to cease from all business He commanded."

Josephus also writes, "There is not any city of any nation whatsoever whither our custom of resting on the seventh day hath not come."

3. The observance of the Sabbath from the beginning has been as a day alike of rest and worship, and this double feature is founded upon the necessities of our bodies, minds, and spirits (Gen. 2:3; Exod. 16:23, 25; 20:8-11; 31:12-17; Lev. 19:3, 30; 23:3; 26:2; Deut. 5:12-14; Isa. 58:13, 14; Jer. 17:21, 22; Ezek. 20:20; Heb. 10:25).

If it was needed by unfallen man, with his easy work and sinless heart, how much more do fallen beings require it, with their arduous toil and manifold temptations?

a. The observance of one day in seven as a day of rest may be reckoned as an elementary physical and mental duty, as much as that of taking sufficient sleep. When the infidel leaders of the French Revolution substituted one day in ten as a holiday, they were soon forced to return to the one day in seven. Well might Lord Beaconsfield declare that "of all divine institutions, the most divine is that which secures a day of rest for man." Adam Smith described it as "a political institution of inestimable value," and Lord Macauley's speech in the House of Lords on the Ten Hours Bill, is too well known to need quotation.

b. But the observance of one day in seven as a holiday is the means divinely provided for its main purpose as a holy day, for, as the body and mind need rest and refreshment, so the soul requires spiritual renewing to prevent its becoming the mere drudge of the body. Count Montalambert said, in the French Assembly in 1848: "There can be no religion without public worship, and no public worship without a Sunday." And Cunningham writes:

Oft when the world, with iron hands, Has bound me with its six days' chain, This bursts them, like the strong man's bands, And lets my spirit loose again.

II.

The teaching of our Lord on the subject of the Sabbath has been much misunderstood, yet it throws a flood of light upon the true method of its observance.

We have already seen that His declaration in Mark 2:27 implies the universality of the ordinance, and the fact that He referred to it on eleven separate occasions (no less than 128 verses in John's Gospel being devoted to it), is strong evidence that its obligations were not soon to cease, like those of the ceremonial law. Besides, Jesus did not exempt the fourth commandment in His emphatic statements in Matthew 5:17-20, and His subsequent teaching shows that He explained its means, as He did that of the remaining ones, and dealt with it, as with the other primeval institution of marriage, by freeing it from the traditions of men.

1. The scribes and Pharisees, lawyers and rabbis had a code of thirty-nine rules, with numerous subdivisions, on the subject of Sabbath observance, and their burdensome and ridiculous restrictions were a mere caricature of God's beneficent and reasonable regulations. Thus it was forbidden to carry a stick in the hand unless you were lame, a needle or a handkerchief in the pocket, more food than the bulk of a dried fig, or more water than would make an eye salve. To untie a knot that could not be undone with one hand, or to write more than two letters of the alphabet was unlawful. There can be no doubt that their

objection to Christ's disciples plucking and rubbing the ears of corn was because it was regarded by them as a species of reaping and threshing (cf. Deut. 23:25: Luke 6:1. 2). Their indignation at Jesus for healing the woman which had a spirit of infirmity eighteen years (Luke 13:10-14), was because under their tyrannical rules no assistance should be given to the sick unless life was actually in danger. Their objection to the impotent man who was cured carrying the mattress which had so long carried him (John 5:1-10), was because it was a burden; while that to Jesus making clay to anoint the blind man's eyes (John 9:1-16) was because it was a work.

2. Our Lord's teaching was that works of necessity and deeds of mercy were lawful on the Sabbath (Mark 3:4), and He exposed the hypocrisy of doing for an animal what was unlawful to do for a human being (cf. Exod. 23:4, 5; Deut. 22:1-4; Matt. 12:3-13; Luke 13:15, 16; 14:5). It is noteworthy that no fewer than seven of Christ's recorded miracles of healing were performed on the Sabbath, three in the synagogues and six without any request being made of Him, in addition to His curing all the sick in Capernaum on the evening of that day (John 7:23). He thus made it a day for doing, as well as for getting good; a period of beneficent activity, not of listless indolence, on the principle which He enunciated in John 4:34; 5:17: 9:4.

3. These modifications of the strict letter of the fourth commandment by "the Lord of the Sabbath," and the change in the exact time of its observance made at His resurrection, in no way affect its original principles (Mark 2:28; John 20: 19, 26). The first provides for the more complete fulfillment of its beneficent purpose, and the second affords two additional reasons for keeping it holy. It should be remembered that the seventh day of creation was the first complete day of man's history, and as our Lord's resurrection and the descent of the Holy Spirit both occurred on the first day of the week, it now commemorates the work of the Trinity in creation, redemption, and sanctification, as Bishop Wordsworth writes concerning it:

On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee our Lord, victorious,
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given.

III.

The inspired teaching of Paul is often misinterpreted from failure to notice the context of the verses which are said to allude to the subject, and his example in observing both the seventh and first days of the week is overlooked (Acts 9:20; 13: 5, 14, 42, 44; 14:1; 16:13; 17:2, 10, 17; 18:4, 19; 19:8; 20:7; I Cor. 16:2).

1. The apostle's words in Romans 14:5, 6 do not seem to refer to the Sabbath at

all, but to the other Jewish holy days, and in any case, they allude to its religious observance or otherwise. It is therefore rather an argument for regarding every day as holy than for secularizing the Sabbath, and we can never hope to increase our happiness by violating the sanctity of the day of rest and worship!

2. His reproof in Galatians 4:10, 11 also contains no specific mention of the Sabbath, and evidently refers to the efforts of the Judaizing teachers to bring his converts under bondage to the ceremonial law.

3. His warning in Colossians 2:16 does allude to the Sabbath days, but in the plural number, and we see from Leviticus 23:24, 32, 37-39; and Numbers 28:18, 25, 26; 29:1, 7, 12, 35, that many other days were so regarded under the ceremonial law. Besides these, the Jewish rabbis had appointed additional ones, and the apostle may be referring to these on Colossians 2:22 and Titus 1:14.

4. The most that can be said regarding these three passages is that they free Christians from the observance of the literal seventh day, from the strict prohibitions of the Mosaic law regarding the Sabbath, and from all burdensome rabbinical restrictions, thus confirming the teaching of our Lord.

#### IV

The witness of the Christian Church in all ages has been to the obligation of keeping the first day of the week as the Sabbath, subject to the modifications made

under the New Testament dispensation.

1. In the primitive church the question always put to young converts was, "Dost thou keep the Lord's Day?" And the answer invariably was, "I am a Christian, how then can I neglect to do so?" Pliny wrote in A. D. 107, and Justin Martyr in A. D. 140, accounts of the way in which the early Christians observed the first day of the week by praise and prayer. Ignatius says, at the beginning of the second century: "Instead of the old Sabbath, let every lover of Christ celebrate the Lord's Day, the best and most eminent of days, on which our Lord rose." Tertullian de-clares, a hundred years later, that "the Lord's Day is the holy day of the Christian Church" (Rev. 1:10).

2. The thirteenth ecclesiastical canon of the Church of England, passed by the Convocations in 1603, orders that "all manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, according to God's holy will and pleasure, and the orders of the Church of England prescribed on that behalf; that is, in hearing the Word of God read and taught, in private and public prayers, in acknowledging their offenses to God and amendment of the same, in reconciling themselves charitably to their neighbors where displeasure hath been, in oftentimes receiving the communion of the body and blood of Christ, in visiting of the poor and sick, and using all godly and sober conversation." The blessing that attends

such a use of the Sabbath is well expressed in Isaiah 58:13, 14, and it is thus echoed by Cowper:

What said the prophet? Let that day be blest With holiness, and consecrated rest; Pastime and business both it should exclude, And bar the door the moment they intrude; Nobly distinguished, above all the six, By deeds in which the world must never mix. Hear him again: He calls it a delight, A day of luxury observed aright; When the glad soul is made heaven's welcome guest,

guest, Sits banqueting, and God provides the feast.

### V.

Let us then regard the Sabbath as a blessing bestowed, not a burden imposed; as a treasure intrusted, not a tribute exacted, and make its observance a stepping stone to that "Sabbath rest which remaineth for the people of God" (Exod. 16:29; Ezek. 20:12, 20; Heb. 4:9, R. V.). Seeing that, as George Herbert says:

On Sunday heaven's gates stand ope; Blessings are plentiful and rife, More plentiful than hope;

and that they are what Vaughan calls

Bright shadows of true rest, some shoots of bliss, The next world's gladness prepossessed in this:

let us pray earnestly-

"God of Sabbaths I oh, forgive
That we use Thy gifts so ill;
Teach us daily how to live
That we ever may fulfill
All Thy gracious love designed
Giving Sabbaths to mankind!"

### The Prince of Peace

By Harry Brokaw, East Liverpool, Ohio

In Bethlehem, mid far Judean hills,
The matchless Prince of Peace, was born, one day;
Unlike the advent of an earthly king,
Unknown to splendors of a royal court,
This new-born child, this destined Prince of men,
Was cradled in a manger near the kine.
Yet prophecy was on that day fulfilled,
As wise men came, with gifts, from lands afar,
And heavenly hosts proclaimed the news to men.

The angels round the throne of God rejoiced, As He, foretold in words of Holy Writ, Expected long, by sons of Israel's race, Appeared to take His place on earth with men. Expected, yes, by Israel's race to lead, To conquer, to bring forth through power of God, An earthly kingdom, long to reign supreme. But such was not the task by God assigned, For truer mission and a nobler work Was His, to cleanse and save the souls of men.

He lived beside the Galilean lake,
While earning bread by dint of honest toil,
And there amid the common people's ranks,
Developed qualities of mind and heart
That ruled His ministry of light and love.
His life was filled by God with conscious power,
And then, baptized by John in Jordan's flood,
He went to minister, to save, and bless,
The men whose hearts and lives were filled with sin.

His followers, a tried and trusted few,
Were drawn from 'mongst the ranks of common men,
To catch the inspiration and the faith
That builded firm foundation for His work.
Beside the lake and through the fields He went,
To heal, to cleanse, to take away men's ills.
With but a single touch or kindly word
He caused the lame to walk, the blind to see,
While lepers felt the glow of life once more,
And dead men came from out the silent tomb.

His mission was to sow the seeds of faith, To teach, to preach, to lend example true, To suffer, yes, to die, to live again, Then reign beyond the skies as Prince of Peace. The ages past have felt His power and life, While millions yet unborn will speak His love. Though one by one the great and good of earth Have faded from the sight and minds of men, And passed to join the silent hosts in death, The Prince of Peace still lives to bless mankind.

## When Churches "Go Modern"

Editors, MOODY MONTHLY:

In a number of issues of the Monthly I have noticed your remarks in regard to people leaving a church which has gone "modern." On every other subject I agree with you, but on this question I cannot.

I grew up in one of our leading denominations. My father and grandfather have been officials of that Church since "away back when." I have been on the official board for the past fifteen years, besides many other positions in that Church. Our pastors for the past twenty years have been - College men. The last three have been off color as to doctrine, but not extremely so. The man we have now - Seminary. I is a product of had a long talk with him and learned he does not believe in eternal punishment, rejects bodily resurrection, the virgin birth, and more of those "moss grown myths." He did not like the Apostles' Creed, and recently he cut it out of the church service. He hates the doctrine of the second coming. the study of eschatology, and of prophecy in general. In other words, he is a typical modernist preacher.

Outside of myself and wife, there is only one other of the membership of nearly one thousand who has an idea that there is something wrong with what we get from the pulpit. If you say anything to the rest they think you are finding fault with the pastor, and if you point out his unbelief, etc., they think you are splitting hairs and that "little things like that don't make any difference, just so you are sincere and live the life." No matter what comes along, Oxford Group, or what not, just so he bears the denominational label he is all right.

It is no use to beat about the bush. You know as well as I that we will continue to have this type of man. This pulpit here

pays well, the church is big enough and it is a job very much to be desired. So the higher ups see to it that a man after their own heart gets this charge. A man who believes the fundamentals and preaches them is pushed off into some little charge where there is a bare living, or is kicked out altogether.

The old leaders of the denomination are about off the stage of action, and we have a fair sample of the younger officials who have the Church absolutely in their control. So there is no hope of preachers in our local pulpit who believe the Bible.

I am convinced that this church is part of the apostate, professing Church which will get worse and worse. I can't stay in a church unless I support it with financial help. I don't feel I can take the Lord's money and support a thing like that. How much better take that money and place it in the hands of the Moody Bible Institute for missionary work, or in some other channel where I know it will be used truly in His work.

According to your advice, if one were a member of a Christian Science Church, or any sort of church, it would be the thing to stay in it and try to win them over to belief in the gospel of "Christ and him crucified."

Here is the trouble. My denomination at one time was greatly used of God, and while their creed according to their discipline is very much the same as of old, most of their men of influence and power no longer believe in that creed, and today it is an entirely different organization from that of forty years ago.

I have seen so often in the Monthly the advice to stay in the denomination, but I feel that advice would be radically wrong in my case, and surely my case is just one of many.

Hope you will pardon so long a letter, and that you will give my viewpoint consideration.

Your brother in Christ,

C W

The situation in which the writer of the foregoing finds himself is not exceptional,

His criticism of the Monthly bears particularly on our department "Practical and Perplexing Questions," to whose editor the publisher transmitted his letter, and who returned it with the following annotation:

"I am in complete sympathy with C. W. When you write him inquire whether he takes exception to my answer in our October issue."

That answer speaks for itself, and says that the advice given to inquirers has been intended not to cover all situations but to meet particular cases. It admits that God may be calling out His people from modernistic churches; but urges that before leaving they should consider whether it was not their duty to bear their testimony and at least endeavor to remedy conditions. Sometimes a strong and intelligent protest will give others courage to speak out.

We may add that one reason for our caution in these replies is that we do not wish unnecessarily to weaken the hands of faithful pastors, of whom there are not a few in all the denominations, and who are bravely facing the enemy, and sometimes at serious cost. Also there are world-wide spiritual interests at stake that need to be conserved by the evangelical forces as long as possible for the sake of the cause. An interdominational publication such as the MONTHLY has a responsibility to God and to its subscribers in a matter of such moment that cannot always be understood by individual readers.—Editors.



## How Trees Spend the Winter

By Professor John Harvey Furbay, Ph.D., Emporia, Kan.

AVE you ever looked upon the barren form of a favorite tree when it was covered with ice and snow, and as you gazed at it wondered what was going on in the tree? Have you wondered whether or not trees are really alive in winter?

During the winter, a tree can manufacture no food for itself, if it has no leaves. Trees which lose their leaves in the fall are called "deciduous trees," and those which retain them are called "evergreen trees." It is doubtful if the evergreens manufacture very much food in winter, and the deciduous trees make none. It is necessary that they draw upon the supplies

AVE you ever looked upon the which were laid away during the summer barren form of a favorite tree months, just as the farmer draws upon when it was covered with ice and his summer's crops for winter feeding.

Every living cell is at all times consuming food, breathing, and giving off waste. Trees store their food during the summer in their stems, limbs, trunks, and roots. It is carried about in the sap. Oxygen is constantly given off by the tree, and carbon dioxide is absorbed. This "breathing" results in the liberation of some heat, although not very much. In the spring the tree must draw further on its reserve food supply to open its buds and put out its new leaves. It is in the new leaves that food is again manufactured.

Owners of maple trees bore holes in them and collect the sweet sap in the spring. This contains sugar which was stored by the tree the previous summer and was not at all used during the winter.

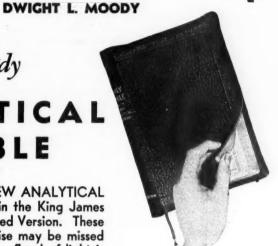
I have often been asked: "Do trees grow in winter?" No. Their growing period is usually when their leaves are green. In winter they rest and live economically on what they have laid away, waiting for the return of spring to continue their growth. It is in this way that the "growth rings" are formed, and when a tree is cut, these rings show the periods

(Continued on page 175)

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JOHN 5:39

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39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me. Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

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## Missionary Department

William H. Hockman

### THE AMAZON VALLEY

This vast area, almost half a continent, with its dense jungles and labyrinths of rivers, great and small, contains uncounted tribes of primitive Indians whose total numbers run up into the millions. Responsibility for evangelizing these long neglected people must certainly lie at the door of North American Christians who know and enjoy the sunshine of God's love and grace. Industrial and commercial promoters are not hesitating to explore and exploit the hidden treasures of Amazonia, despite difficulties and hardships. Shall the Church of God lag behind?

The Inland South American Missionary Union has recently been essaying to redouble its efforts on behalf of this section. From a recent bulletin the following is quoted:

### Satan's Stronghold

"The Amazon jungle is literally a wilderness prison. Were it not for the rivers it would be absolutely closed. Its inhabitants are truly prisoners. It is one of the great unreached mission fields of the world. The Amazon basin has a jungle Indian population of many tribes, very few of whom have ever heard the gospel. There are no legal hindrances, yet this territory still

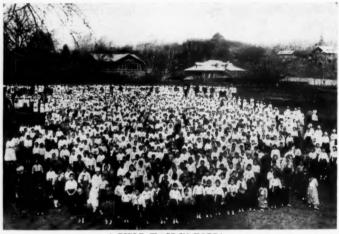
yet this territory still remains literally closed. It is Satan's stronghold. For four centuries the Roman Catholic Church has been introducing its traditions and customs, and baptized paganism. The social and industrial patron system has reduced the Indian to a mere slave. Unscrupulous explorers and exploiters of every kind have established an enmity between the Indian and the white man. These things climaxing unknown centuries of paganism have drawn tightly the net of Satanic domination.

### The Dawn Cometh Not

"Many missionaries have gone to South America resolved to evangelize the Indians. But after all has been said and done, the Indian is still unevangelized, and the Amazon Valley remains the stronghold of Satan. This is not an empty expression. Actual demon manifestations are common, witch doctors are numerous, and their communication with evil spirits cannot be doubted. The direct influence of Satan is a factor to be reekoned with by the missionaries.

"The task of reaching the South American Indians with the gospel seems humanly

impossible. In four hundred years the Roman Catholic missionaries have reached only a small portion. Even with such methods as Francis Xavier employed in the Orient, they could not have 'converted' them all. The nomadic nature of the Indian presents a great obstacle, as those who are not held too tightly by the power of their overlords are constantly on the move. Then there are four large sectional languages, with more than fifty language groups. After acquiring Spanish and the prevailing Indian language of the section, each missionary must in addition learn the



A BIBLE CLASS IN KOREA

Let American Christians gaze and consider! Over 1500 women and girls gathered from the country districts for a 12 days Bible conference in Pyengyang. They travelled in all sorts of ways, some of them even walking over a hundred miles. To them the Word of God is indeed precious.

language of the individual tribe to which he expects to minister.

"At the headquarters of the Xingu we are starting a new station with four resident missionaries, from which a large number of tribes may be reached. A survey has been made of this work, and as our missionaries go to live among these unreached tribes, prayer is asked that the promise that He will 'give them the heathen for their inheritance' may be made true."

### AN INDEPENDENT AMAZON MISSION

By "independent" is meant a small group of workers not associated with any of the existing missionary organizations, but supported directly by their home churches or groups of interested friends. Efforts of this kind have increased rapidly during the past few years, largely due to the hesitancy of missionary donors to entrust their gifts with organizations not standing four-square on the fundamentals of the faith. There seems no good reason why the most of these efforts should not be linked up with some of the existing "faith" missions, unless geographical difficulties or some pecu-

liar problems at the home end forbid.

On the rim of the Amazon basin, in the wildest part of eastern Peru, a pioneer effort on behalf of the Indians has been started by Mr. and Mrs. William Shearer and Mr. Ernest Olsen, who have cleared a tract in the jungle and erected buildings suitable for their purposes. Another married couple, Mr. and Mrs. Norman Browett, of Chicago, have been accepted as members of the group and are now waiting the necessary financial provision for going forth. Having been trained in the Moody Bible Institute, there can be no question as to what kind of a gospel these good friends will give the Indians. Quoting from a news item:

"There is a powerful challenge in the interior of the upper Amazon valley, with its vast jungles and uncounted Indian tribes, who have never been so much as touched by the gospel.

"Mr. and Mrs. William Shearer with Ernest Olsen have begun a pioneer work in this valley with no society back of them,

but dependent on God alone. They have established a mission house one hundred miles from the nearest post office, and expect to use it as a base from which they can reach many tribes. That they have been specially led in the choosing of this location would seem evident from the fact that such a wide territory may be reached by canoe. Being already grounded in the commercial language of Spanish, they are now mastering the language of the Yahua Indian, one of the tribes of the district.

"Mr. and Mrs. Norman Browett, of Chicago, have been led to devote their lives to this most needy field, and

have been accepted as new missionaries. They will be glad to send literature to friends who may be interested in this important work. Address Norman S. Browett, 2048 Cleveland Avenue, Chicago, Ill."

### WHEN THE LIGHT COMES IN

Dr. Jesse McDonald, of the China Inland Mission, relates an instance, so very typical, of a Chinese lady, a nominal Christian, educated in an American college under modernistic influences, who had "religion" of a sort, but knew nothing of a living Saviour.

"I was at a Chinese dinner a few days ago, one of a group of sixteen guests. We were seated at two round tables, and the conversation at my table was mostly about things of the kingdom. The leader of our conversation was a Chinese lady, the wife of a revenue expert. She is an American college graduate, but had to come back to her native land to find Christ in all His fullness. A few years ago she lost a child (through drowning I think it was) and because of this, she and her husband nearly threw over their scanty amount of Christianity. But the Lord spoke to them, and

## **Jewish** Evangelization

The Hebrew Christian Alliance is desperately in earnest to carry forward the work of Jewish evan-

BECAUSE the Jews were never as ready to listen to the message of Christ and salvation as at present.

BECAUSE the Jew has never felt his desperate need of a true friend and leader as now.

BECAUSE myriads of Jews have not yet heard the Gospel message.

BECAUSE the love of Christ con-

South America is a virgin field. No missionary to the many unevangelized Jews. Rev. and Mrs. A. Glass, both young, both Hebrew Christians, both studied at the Moody Bible Institute, responded to God's call by offering themselves as Missionaries for that field. Remember not a single missionary to the Jews in that whole vast area.

Germany. Every one read of the suffering of the Jews in Germany. Many responded to the appeal for relief, but few realize that the lot of the Hebrew Christians in that country is infinitely harder than that of the unconverted Jew. Jewish funds are available to help the funds are available to help the unconverted Jews, but those who have accepted the Lord Jesus Christ as their Saviour are being left to what will become almost a living death.

We must go to the aid of those Hebrew Christian brethren. A special fund has been opened for this purpose, to which God's people may send gifts in the knowledge that the money will be used for the benefit of Jewish believers in Christ

Funds are needed for the regular work of the Alliance. All gifts to the general fund are used entirely for the Lord's work. We have no paid officials, no paid field men, no church organization or denomination to back us financially. We entirely depend upon the voluntary gifts.

Will you not send your gift to the Alliance at this Christmas season as a thank offering to Him who gave His only begotten Son for your per-sonal salvation.

Send all donations to our Honorary Treasurer, Rev. J. R. Lewek, 1216 Washington Ave., Bronx, New York, N. Y. Gifts for Hebrew Christian relief and South American Mission should be so designated.

Write for Bible Conferences information to our Honorary General Secretary, Rev. M. Zeidman, 156 Elizabeth St., Toronto, Canada.

### HEBREW CHRISTIAN ALLIANCE OF AMERICA

1216 Washington Ave., Bronx, New York City, N. Y.

led them in a very wonderful way. I re- THE GOSPEL IN A MODERNISTIC cently learned that when lottery methods had been introduced into the government revenue system, this Chinese gentleman refused to have anything to do with them in his work. This meant a loss to him personally of \$10,000 a month! He and his wife are on fire for Christ.

"'I was a modernist,' she said, 'and Modernism is as dead as Confucianism. I had worried much about the scientific explanation of many things, but since Christ has become all and all to me the things of science have also all cleared up."

### A MISSION MEETING LED BY THE HOLY SPIRIT

The Shantung Mission of the Presbyterian Church in the U. S. A. has passed through the most remarkable meeting of its history. Many came to the meeting in fear and trembling lest the discussion of "Re-Thinking Missions" should divide us into two hostile camps. There was a good deal of heat engendered about this beforehand, and strenuous efforts were made by several of the stations to keep us from considering the Laymen's Report at all. So between indifference and timidity the outlook for a successful meeting was not

### Launched and Floated on Prayer

However, from a multitude of hearts individually and in groups, prayer had been ascending over a long period of time that God would take charge of this mission meeting, bring us to a unity of mind, and reveal to us His power. The program was conceived in prayer, and considered by the executive committee in dependence upon Him for guidance. The whole enterprise was launched and floated on prayer. These prayers have been answered far beyond what any one could ask or think. Shantung Mission has in fact experienced an unmistakable and uncontrovertible outpouring of the Spirit of God. We have had a mission meeting led by the Holy Spirit.

Never have we heard such deep longing for spiritual blessing. Never has one experienced such reality in sentence prayers which were offered by the score whenever opportunity was given. Never has there been such coming to grips with the facts of our own lives, the sins which so easily beset Christian workers, and the weaknesses which hinder our ministry. Periods of testimony met with eager response as we ministered to one another of the manifold grace of God which we had enjoyed.

### Re-Thinking Missions

The second hour of the morning was devoted to the reading and discussion of papers upon the various chapters of "Re-Thinking Missions." These chapters were faced fearlessly with moderation. There were no clashes, but a strange and unexpected sweet reasonableness on the part of all. While we differed from many of the conclusions of the Laymen's Commission and could not accept either their theological position or the suggestions which grew out of it, nevertheless, we were able to reach a unanimous position of our own. -Paul R. Abbott, Mission Secretary.

### MISSION SCHOOL

I was much surprised a few weeks ago to receive a call from the secretary of the ultra-modernist girls' mission high school on the other side of our city, who came with a request that I would conduct three days of special evangelistic meetings in this school. The influence of this school in the past has been one of the greatest hindrances to gospel work in this community. The former principal was an American missionary, who lived here for forty years, and who had stated to me quite frankly that she did not believe in salvation in the sense of the forgiveness of sins and the new birth. I protested to the secretary that my beliefs and that those of the principal being poles apart, I did not see how I could possibly comply with his request. But he assured me that all the teachers did not agree with the views of the principal, and that I should be entirely free in my conduct of the meetings. He stated that

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All proceeds help destitute orphans become useful Christians rather than beggars and bandits.

Christian workers as agents-Guilds, Sunday Schools, and individuals make money selling this merchandise. It is thrilling to know that members of another race in a distant land are brought into fellowship through a common effort. When you tell the story of Onesiphorus, the largest orphans' home in the Orient, you win friends, make sales, and further Christian Charity.

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Home Of Onesiphorus, American Office, 3131 Lincoln Ave., Chicago, Drawer 7,
Mr. G. A. Lundmark, Ass't. Supt. Please send me without obligation price list of Christmas gifts made by the orphans of Onesiphorus; also particulars of Christian res cue work at the Home.

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Vame	***************************************
ddress	***************************************
hurch	***************************************
	Name Add.

the whole group of one hundred girls would be present and that I should have three school periods of fifty minutes each for the meetings; the third meeting could be made a voluntary one, followed by an aftermeeting if so desired.

After prayer I decided to venture, and am most thankful that I did so. From the first meeting I was very conscious of the Lord's presence revealed in our midst. The girls, most of whom had never heard a simple gospel message before, seemed hungry for the truth, and drank it in as the thirsty land the rain. I was able to contradict frankly and without appearance of controversy every false teaching of Unitarian Congregationalism to which they have listened week by week, and to proclaim the pre-existence, incarnation and essential deity of Christ, His vicarious atonement, resurrection, and coming again, the realities of sin, heaven and hell, and the need of the new birth and the way of sal-

In the third meeting a number of the girls prayed aloud for forgiveness through the death of the Lord Jesus on the Cross, and a large number who put up their hands as desiring salvation prayed after me to the same effect. The head master and teachers were all present at this meeting, and one teacher was in tears. The following Sunday afternoon I arranged a Bible class for the girls to be held in my own home and nine came, most of them long distances.—Miss M. A. Burnet, of the Central Japan Pioneer Mission.

### A SPIRITUAL EARTHQUAKE

Reports of the mighty working of the Spirit of God in various sections of China have been greatly strengthening and encouraging the Lord's children throughout the whole earth. If only such scenes could be witnessed in hundreds of American churches as are being experienced in China, what an overturning there would be! Mr. William H. Nowack writes of a real shower of blessing in the City of Miyang.

"During the latter part of February the Lord visited us with a most powerful revival. It was not, however, without a mighty conflict with the powers of darkness that we were able to open these special meetings. The convicting work of the Holy Spirit continued to increase from day to day, until there was not a person in the audience who had not felt His power.

"Perhaps one of the most impressive sights in connection with these meetings was that witnessed in the orphanage on the fourth night. Their teacher, Mr. Chang, came over just before the evening session, seemingly in great distress, asking me to come over to the orphanage at once, as many of the boys there were crying at the top of their voices, and they were at a loss as to what to do with them. As I entered the classroom where they had gathered, I found about a dozen or more under the most awful conviction I had ever witnessed upon a company of children of their ages. Some were standing, pounding the walls; others were in a sitting posture, beating their desks; several were prostrate on

their knees, while one little chap was in such agony of soul that he kept rolling around on the floor.

### In His Holy Presence

"Each one seemed entirely unconscious of all the rest, all being equally occupied with their own sins, which in the floodlight of God's unspeakable holiness, seemed more than they could bear. They had all been unable to eat their supper that night, and several had not slept the night before. All efforts to quiet them seemed absolutely futile, and all that we could do just then was to leave them with the Lord who was thus dealing with them. Later, when they became more quiet, and it was possible to speak to them, they began to pour out their little hearts in confession, and, oh, such a catalogue of sin! As we kept quoting I John 1:9 and similar passages, assuring them of the Lord's forgiveness, they finally stopped crying, and began to praise the Lord instead, and the wonderful sense of His presence that filled the room at that time I shall never forget. It was a real foretaste of heaven indeed. Since then they have been rejoicing in His forgiveness, testifying to the joy of their new-found salvation, and witnessing for Christ to

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"Never in my life have I had such a vision of the depths of iniquity to which the human heart is subject as I had during these meetings, and Pastor Liu's characteristic and oft repeated phrase, 'Your heart is a bagful of sin—pour it out so that Jesus can get inside,' will not be easily forgotten by those who attended the same. At the close of one meeting, there were as many as fifty on their knees at the same time, most of them weeping and confessing their sins.

### Spiritual Realities

"I shall never forget the solemn impression made upon my own mind, as at the close of one of the last meetings, I listened to the happy, overflowing testimonies of those who had just been saved on the one hand, and the weeping and wailing of those still under conviction of sin on the other. It brought before me most vividly the great difference that will exist between those who are saved and those who are lost when the Lord comes! Oh, the wonderful grace and mercy, that we can be brought into the white judgment light of His holiness here and now, while the day of grace is still on, and thus seeing ourselves as the chief of sinners (I Tim. 1:15), plunge into the fountain filled with blood, 'drawn from Immanuel's veins,' and then receive the assurance that our sins are forgiven, that our names are written in the Lamb's Book of Life, and the Spirit's own witness within that we are the children of

### PREACHING THE WORD

It is one of the characteristics of the divine Word, that whenever it appears, Satan ceases to slumber and sleep. This is the surest and most unerring test for distinguishing it from false doctrines which readily betray themselves, while they are received by all with willing ears and welcomed by an applauding world.—John Calvin.

## Will There Be Any Christmas This Year? is a question which is being anxiously asked by many lepers

They are wondering whether the Christmas check will come which provides the customary Christmas gifts of blankets, sandals, sweaters, towels, stockings, and food supplies—things which would appear to be necessities, but to the lepers are luxuries.

These gifts are a token to the lepers that their faraway friends have not forgotten them.

For this one day they forget suffering and isolation in rejoicing over the coming to the world of the Christ of Compassion, Who said "cleanse the lepers."



You can help us to say "yes" to the lepers' question—"Will there be any Christmas?"—by sending your gift NOW.

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## Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the Monyrily which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

### **PUTTING CHRIST INTO** CHRISTMAS

There is a great tendency to forget that Christmas is the anniversary of the birth of Jesus Christ at Bethlehem, and to make it a day of merely social pleasure and gay-

There is the general tendency to take Christ entirely out of Christmas and to enjoy it as a nice, fine day, without any thought of the restraints which come from connecting it with His name or the influences of His holy religion.

### No Injunction to Observe Christmas

To be sure, there is no biblical injunction to observe Christmas as the birthday of Jesus Christ, Our Puritan, Presbyterian and Reformed ancestors opposed the observance as religious festivals of any days not specifically mentioned in the Bible for such purposes, and theologically it cannot be proved that they They were wrong. thought that such observance led to a formalistic life and the acceptance for doctrines of the commandments of

general delight in Christmas as an annual observance, and, if we are religiously wise, we will keep it closely related to Christ.

We must be careful that "Christ" is not taken out of Christmas. That name, above every name, is there. The day is named after and for Him. It is Christmas Day. It is the most beautiful and the best loved days of all the year. It is a day for kind words and loving acts and attitudes. Would that all people could, and would, be as gentle and benevolent in heart and word and act, every day of the year, as they are on Christmas Day.

### Gifts for the King

We will not say the day is secularized by the fact that there is much of merchandizing, for this is necessary if those things are provided which are desired for the enjoyment of the people, young and old. We will not say that Christmas is secularized because there are material gifts and material gladness. We remember that the wise men brought their gifts, of gold, and frankincense, and myrrh, and that they

presented them to Jesus. So let us give to those whom we love, those who are in need, and those whose lives we may brighten.

But the wise men worshiped the King, and so must we, and we must not omit or forget this sacred element of the day. We do not need to put "Christ" into Christmas, for it is there already. But we do need to be careful that He is not left out of the day or out of our lives. There was no room for Him in the inn, but we must

### HIS BIRTHDAY



Behold, I stand at the door, and knock.-Revelation 3:20

men. Nevertheless, there has come about a find room for Him in our hearts and in greatness. He had no credentials but Himour lives .- The Presbyterian.

### OLD AGE AND THE CHRISTMAS SPIRIT

That the child should be given preeminent place at Christmas is in keeping with the origin of the great holiday. Yet it should be remembered that, in the cherished story of the Christmas babe, old age has its honored place. It was the white-bearded Simeon, and Anna, the octogenarian prophetess, who hailed with recognition and rejoicing the appearance of the infant when borne by His mother to the Temple. For long they had lived in expectancy of the event.

So, while old age pays its tribute to childhood at this season, it is no less fitting that youth should pay tribute to age. And perhaps the fitness of that attitude needs today the greater emphasis.

The beauty, the wisdom and the courage of those veterans of the battling years who have come bravely down the slopes of time should compel youth's respect and admiration. They are moved by treasured memories, but often are no less animated by a quiet and unselfish expectancy that better and greater things will come of the young life to which they must leave the possibilities of tomorrow.

Amid the mirth of the day, the lyric laughter of children, the jubilance of young men and maidens, there should be an hour spared for old age-an hour when age speaks and youth listens; when the old. almost forgotten songs are sung again; when the mystic spell of the Christmas of long ago is once more woven, and the gap is bridged by love between the vivid present and the shadowy past. Thus there will be less of loneliness in Christmas for those who have come a long way through the years

-come from a far land beyond the hills of time to linger with youth at the feast .-Chicago Daily News. fi

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### INFLUENCE OF ONE LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as that one solitary life.-Author un-

### REVOLT AGAINST REVIVALS

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When we see the revolt against revivals today in the so-called evangelical denominations, we have reason to believe that such an attitude springs from a changed theological viewpoint.

The revolt of hostility does not come from those who still believe that the gospel is the power of God unto salvation, that Jesus is the eternal Son of the living God, and in the efficacy of the atonement and the inspiration of the Scriptures.

Modern revolt against revivals comes from quarters where Christ is emasculated of His deity, where a new gospel has been introduced, where the necessity of the new birth is denied, and where the inspiration of the Bible is interrogated. And naturally where the salient fundamentals are denied the urge for evangelism is gone. They would substitute a cultural, socialistic, humanistic gospel-substitute philosophy for faith and naturalism for supernaturalism. Methods are stressed to the exclusion of the divine message. Mechanics of organization are featured, following the denial of the dynamic of regeneration and church membership to the exclusion of personal experience. This attitude of hostility reminds one of the people in the days of Isaiah, who said, "Prophesy not right things. Prophesy smooth things. Prophesy deceits."-Dr. Brough, in The Watchman-Examiner.

### REVIVAL OR REVOLUTION?

Our country has been for a number of years indulging a debauch of mammonism and self-indulgence. It was inevitable that such an orgy should come at last to an unhappy end. Unfortunately, the parties who were most active in promoting these dangerous and damaging speculations secured much booty from their victims before the mania passed.

The prevalent conditions of depression and distress are the outcome of greed almost universal; and what is needed is a national repentance as wide and deep as the national covetousness. Christian simplicity must take the place of pagan indulgence of luxury. Common honesty must be reborn in the land, and by its rebirth cast out the crimes which avarice has begotten.

Some serious-minded people fear the nation is in danger of revolution; and, indeed, revolutionary tendencies are manifest in many directions. But what is needed is not a social revolution but a religious revival. A revolution would cure none of the evils about which fears have arisen.

Once a revolution starts, there is no forecasting where it will stop. It tears with talons, but has no healing in its touch. Religion purifies and thereby brings peace. But fierce revolution tears society asunder and leaves unhealed and unhealable wounds behind.

The call of the hour is for the preachers of the gospel and the Christian churches to turn aside revolutionary tendencies and set going the forces of a nation-wide revival of religion. The people of the country must be brought to face God until they see the sin and folly of mammonism.

Let no one imagine these reflections are the observations of pessimism. They are merely the facing of facts and the interpretation of the dangers which these facts portend.-Western Recorder. .

### IN MEMORY OF LUTHER

The four hundred and fiftieth anniversary of Martin Luther's birth will be marked generally by an earnest application of Lutheran principles to the conditions of the day. The evils that menace the Church of Christ today are not so much the ancient errors of Romanism, but a generally rampant infidelism, and, within so-called Christendom itself, the vagaries of religious Modernism. Luther's remedy for the ills of his day was a return to the Word of God. There is no other or new remedy for the ills of our own time, and it is the divinely appointed task of Lutheranism to

proclaim and disseminate this remedy among the bewildered children of men. In other words, public Lutheran demonstrations should be used as a means of pointing an erring world to the undying principles of God's revealed truth. Let us stop turning our public demonstrations into festivals of denunciation, into lecture forums for the presentation of historical data, or into occasions for the glorification of Lutheranism. Let us hold Jesus Christ up before the eyes of a sin-poisoned world. Let us announce boldly and apply to our modern conditions the eternal principles for which Luther and his co-laborers so heroically contended.—American Lutheran.

### REVERENCE A CURE FOR CRIME

It is a humiliating confession to make

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that this is the most lawless nation in the world. This is not due to the lack of laws. It is said that in five years Congress passed 67,000 laws, without counting the many state and municipal laws. How then can we account for present conditions?

Judge Kavanaugh says, "Reverence for God is the strongest of all influences for the prevention of crime." Then the lack of reverence must be largely responsible for the crime that blackens the fair escutcheon of our country. Every crime

is a sin against God, and is a violation of His law. When a man loses sight of that fact, there is little real compulsion for him to observe laws. If laws are only human in their origin an evilly disposed man may say, "Well, I have as much right to decide what I can do as have the men who make the laws. So all that I have to be concerned about is as to whether I will get caught by the officers who try to enforce the laws, and I am willing to put my wits against theirs."

If the criminal realized that there is a God in the heaven who cannot be deceived. who demands the observance of His law. and who will surely punish all those who violate His laws, probably many a criminal would we restrained from his evil deeds.

It is not, however, the outbreaking criminal who is alone guilty of a lack of rever-ence for God. The man who uses God's name in oaths and curses, has no reverence for God, who says, "I will not hold him guiltless that taketh my name in vain." He

### **Educational Guide**

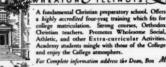
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The Church, its ministers and its members; should practice, teach and inculcate reverence for God in all things. Put God in the place which He ought to occupy in our hearts and minds and lives, and we will lead the right kind of lives, and exert the right kind of influence.-Presbyterian of the South.

### WHAT RADIO IS DOING TO MUSIC

A chart made by the American Society of Composers and Publishers of Music shows, to quote their statement, that radio is murdering both our musical industries and our musical abilities. Sales of pianos and other instruments have almost vanished, together with royalties and the employment of musicians. Radio broadcasting stations and motion pictures use much mechanical music and employ mostly the wellknown artists. The number of musicians employed has dropped from 19,000 in 1925 to 3,000 in 1932. While Americans spend two and a quarter billion dollars for commercial music annually, the lion's share goes to the motion pictures and the radio. -Christian Advocate.

### MODERN CRETAN LIARS

A colporteur, in the Near East, sold six copies of the New Testament to a Greek drink-seller. A few days later, the purchaser asked the return of his money on the ground that a Greek from Crete said that the books were bad. The colporteur immediately pointed him to Titus 1:12, the passage charging the Cretans with being always liars. This was satisfactory and the man withdrew his request .- The United Presbyterian.

### WHY NOT PRAY!

Prayer is a mighty force that is available to us on which there are no limits of space or time. A noted minister recently remarked that he had over twenty-six hundred names on his prayer list, not only because he was interested in their spiritual welfare, but also because it was the only way he knew by which he could help so many whenever they needed help. Prayer, says Professor Arthur Stevens Phelps, "can find a miner in the depths of his tunnel; the explorer at the poles; the sailor in mid-sea; the taxi-driver; the aeronaut." That friend to whom you have intended to write, but have neglected it-you can reach him now by prayer. That cause—foreign missionary, or other-which you would like to help, but have no means at present, you can help now by prayer. These and others you may have opportunity to help now and again in other ways, but you can help them all right now, and always, by prayer.-Christian Observor.

### **WATCH NIGHT 1933**

As the old year dies and a new year is born, it is a time for serious thought. And since watch night falls on the last day of the year, it affords an excellent opportunity to gather the people for united effectual prayer for a revival of the Church, a renewal of the commission of God's servants and the evangelization of the world. This is the supreme need of the hour. Let the opportunity be improved in thousands of churches, homes and communities. Praverfully plan your program soon. Solicit the co-operation of the various organizations of your church and Sunday School.

These times call for a ministry of prayer and spiritual encouragement. Make great use of the Church's opportunity for these on Watch Night. Let prayer be the main thing on the program. The Holy Spirit's purpose for a prayer meeting is prayer. Begin now to pray and plan for a memorable night of waiting upon God.

(1) Pray for the Jews and the peace of Jerusalem, and the world.

(2) Pray for the Church of God in every land; pastors, evangelists, Bible teachers, colporteurs, missionaries and Christian workers.

(3) Pray for all men; rulers and the unsaved in every nation, especially in the United States, and for the spread of the gospel.

(4) Pray for your local church and community, your home and unsaved loved ones .- Great Commission Prayer League.

### WHENCE OUR MINISTERS?

We saw once in a contemporary statistics that greatly interested us. The ministry comes from almost every class in our heterogeneous population. The sons of farmers are largely in the majority, constituting 48 per cent. The sons of ministers are next, with 14 per cent. Then come the sons of merchants with 11 per cent. The sons of laborers furnish 4 per cent.

The sons of physicians and carpenters constitute 3 per cent each. The sons of lawyers make up 2 per cent. One per cent of ministers come from bankers' families, but broadly speaking there are not many bankers. The sons of all other classes combined provide the rest of our ministers. We do not know whether these percentages are correct or not, but we do know that in proportion to their number, the homes of ministers send the largest number of boys into this blessed work. We know also that the country sends more boys into the ministry than the city, which means of course that country churches send out more ministers than city churches. An aristocratic city woman said to us recently that evidently most ministers come from poor families. We assured her that if we had to look to the rich to furnish our ministers 90 per cent of our churches would be without pastors.-Exchange.

### **BIBLIOTHECA SACRA**

The theological quarterly Bibliotheca Sacra, which has sustained an unbroken defense of the orthodox faith for 103 years, has now become the property of the Evangelical Theological College, of Dallas, Tex. The new editorial management will begin with the January, 1934, issue.

This quarterly will now be extended as to its material and reduced from \$3.00 to \$2.00 per year, and will voice premillennial theology.

Its publication office is 3901 Swiss Avenue, Dallas, Texas.-Evangelical College News Item.

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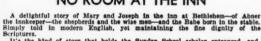
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"It's a grand thing to be saved!"
"Aye," said the peddler, "it is, but I know something better than that."
"Better than being saved?" asked the

other. "What can you in your position possibly know better than that?"

"The companionship of the Man who saved me," was the unexpected reply.

Could there be anything better than that? -Record of Christian Work.

### + + + IS RELIGION IN YOUR FINGERS?

"I suppose that John Atkins is one of your best weavers," said a clergyman who was being shown by the foreman through a great mill. "Not much he is," replied the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him, but he has not yet learned that while he is in his weaving-shed his religion ought to come out of his fingers, and not out of his mouth only."-Onward.

### ale ale ale PERILOUS OBSCURITY

The lightest cloud before the sun will prevent it from focusing its rays to a burning point on the convex glass. And the small, thin, fleeting, scarcely visible acts of self-will that sometimes pass across our skies will prevent our feeling the warmth of Christ's love upon our shrouded hearts. Every piece of known rebellion against Christ will shatter all true enjoyment of His favor, unless we are hopeless hypocrites or self-deceived. The condition of knowing and feeling the warmth and blessedness of Christ's love to me is the honest submission of my nature to His commandments.-Alexander Maclaren.

### + + + "TASTE, AND SEE!"

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval. a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ, if you have not tried Him?"-Christian Herald.

### COMPLETE CONSECRATION

Faraday, the great chemist, learned a great lesson in boyhood by a very childish experience. As a little lad, humbly earning his bread by selling newspapers in the street, he was waiting outside the office of an Edinburgh paper for the morning issue, and thrust his head and arms through the railings of the iron gate. He was a born metaphysician, and began to speculate on which side of the railing he was. "My head and hands are on one side," he said to himself, "and my heart and body are on the other." The gate was opened hastily before he could disengage himself, and the wrench he received taught him, as he said in later life, that all true work required head and heart and hands to be on the same side .-Sunday at Home.

### + + + THE ACID TEST OF OBEDIENCE

Dr. R. A. Torrey said: "One evening I was told that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hands with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes.' he answered, heartily, 'I consider myself a friend of Jesus.' 'Jesus said,' I replied, 'Ye are my friends, if ye do whatsoever I command you.' His eyes fell. 'If those are the conditions, I guess I am not.' I put the same question to you: Are you a friend of Jesus? Are you doing whatsoever He commands you? Are you winning souls as He commands?"—Earnest Worker.

### + + + **CHRISTLIKENESS**

There was a millionaire who one day called at a friend's house, and a maid opened the door and showed him in. She did not know who he was, but when she got into the kitchen she said to the cook, 'That is the most miserable man I have ever seen in my life." Some of you will remember Sadhu Sundar Singh, the Indian, who once came to Keswick and spoke to us. A little while back he was paying a call in London. He knocked at the door (it was a minister he was calling on) and the maid who answered the door said, "What name shall I say, sir?" The reply was, "Sadhu Sundar Singh." That was a bit too much for the little maid; she could not quite get hold of it. She went to the study, and she said, "There's a gentleman to see you." "What name?" "Well, sir," said she, "I did not quite catch the name, but he is wonderfully like Jesus Christ!" -L. Lindsay Glegg, in Keswick Convention (1932).

### A MISFIT

A wise preacher has said:

"Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar and have not a message of salvation and the love of Christ I am a misfit in the pulpit and no preacher of the Gospel."-Selected.

### + + + "THE LORD LOOKETH ON THE HEART"

A weary teacher fell asleep and had a dream. A message had arrived that the Master was coming, and to her was appointed the task of getting all the little children ready for him. So she arranged them on benches in tiers, putting the little white children first, nearest to where the Master would stand, then the little yellow, red, and brown children, and far back the black children. When all were arranged, she looked, and it did not seem quite right to her. Why should the black children be so far away? They ought perhaps to be on the front benches. She started to re-arrange them, but just as all was in confusion, footsteps were heard; it was the Master's tread. He was coming before the children were ready. To think that the task entrusted to her had not been accomplished in time! The footsteps drew near, and she was obliged to look up. Lo, as her eyes rested on the children all shades of color and difference had vanished: the little children in the Master's presence were all

Man makes the mistake of looking upon the outward appearance, forgetting that God looketh on the heart .- Author Un-

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#### HIGHER SUMMONS

When Samuel Rutherford lay dying he was served with a summons from the king, citing him to appear on a charge of high treason, for he had been declaring that the power of creating a king belonged to the people, and that the law was not the king's own, but was given him in trust. The dving man answered the summons in these words: "Tell the king that I have a summons already from a superior court and judicatory." Then the faithful witness passed through the gates !- S. S. Hilscher.

#### CHURCHES THAT NEED AN UNDERTAKER

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren. I've heard of churches dat's dying of 'spectability, I've heard of a church where de souls of de people is all shrived up with selfishness, and I've heard of lots of churches like a barren desert, with no livin' waters, no waters of 'freshment runnin' in 'em, 'cause dey refuse to do de Lord's will. But, bredren, who ever heard of a church dat was killed 'cause it gave money to foreign missions? Who ever heard of a church dat died 'cause it did what de Lord said? Neber! Neber, bredren, Efanybody would tell me of such a church in all dis wide universe, I'd make a pilgrimage to dat church, I would climb up its ivymantled walls, and to de top of de steeple, and lay dis great black hand on de topmost stone of dat temple and say, 'Blessed are de dead dat die in de Lor'."—Arthur Un-

#### + + + STOMACH MONEY

Upon passing a church building a short time ago, a friend said, "There is a church which is supported by 'stomach money." Oyster stews, candy-pullings, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, "Why, we simply couldn't raise the money for our church if we didn't have suppers!' In other words, the Lord's work would go by the board if it were not for "stomach money." Thank God, that is not true. When the people of God look to Him in faith and repudiate every worldly method with which they may be tempted to support the work and determinedly say, "We will give, give, give"—did you hear it? give, not buy—"as the Lord hath prospered us," then and then only is His cause on a scriptural financial basis.

When believers lean on "stomach money" they make a burlesque of their own faith, they humiliate God's cause before an already skeptical world, depart from the teachings of the Bible, and strip the mes-

sage of salvation of its glory and power. But the cause of Christ must be supported. Never was the need greater for financial backing in every department of God's work than at this present hour in this present evil age. The need will never be met by "stomach money." The need, however, will be met. God will lay it upon the hearts of His dear children. The need will be met by heart-money.-Clinton L. Fowler, in Grace and Truth.

#### HUMULITY

In Southern India when the government irrigators were at work, the owner of a small trace of land protested against any attempt being made to water his ground. It was hard, dry, hopelessly incapable of verdure. The official tried to reason him out of his despondency. "I can make your field fruitful," he said, "if only it lies low enough." Humility is the first condition of progress .- British Weekly.

#### HOW TREES SPEND THE WINTER

(Continued from page 162)

of growth and of rest which the tree has lived through.

The buds are inactive during the winter. Most of them were formed before the leaves were shed in the fall. They are protected now by cork-like scales, sometimes covered with a wax secreted by the tree. In this way they pass the cold days in snug comfort, resting till the warm days shall lure them to burst from their little houses and spring out as new green

The roots continue to absorb water unless the ground is frozen all about them. However, they usually have many roots which go down far below the frost line, and are always able to search for water.

Since the whole tree is very inactive, it requires very little water compared with the active summer months. The tree is constantly losing water by evaporation, and if the roots are not able to secure as much water as is evaporated from the limbs and twigs, death is likely to result. In summer, one tree may lose nearly a thousand gallons of water in a single day by evaporation. In winter this amount may be reduced to a few pints or less.

The evergreens seem to be better adapted to winter life than do the other trees. A great evergreen forest once extended from the Great Lakes to Alaska, stretching from the Atlantic to the Pacific. Many small evergreen forests still mark this area. The foliage probably helps protect the tree against the winds. This may assist the tree in maintaining a living temperature: for it has no internal device for keeping itself warm in winter like you and I have.

Trees are beautiful in winter. What is more gorgeous than birches covered with ice, glistening in the crisp air of a bright winter morning? At a distance, they look like white tents scattered through the woods. They are bent to the ground, and their light bark can hardly be seen, making them look silverplated. What a glaze! The frozen breath of winter. They suggest the words of Bryant: "The groves were God's first temples."



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# Practical and Perplexing Questions

Grant Strob

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

#### MIRACULOUS HEALING

G. W. H., Presque Isle, Me.

Question: Do you believe in the divine healing of organic diseases without the use of means?

Answer: The present writer cannot speak on this subject for all other members of the faculty of the Moody Bible Institute, but his own belief is that divine healing of this sort is exceptional during the progress of any dispensation. Miracles are common at the commencement of each age, but not during its progress. During the present dispensation of grace innumerable miracles of salvation may be found, but only occasionally miracles of physical healing. However, miracles of every kind are always possible with God. Sometimes even now He heals without the use of means. At other times, He does not do so, but takes precious saints to be with Him. Hence we conclude that each case must be left to His sovereign will and wisdom.

#### FAVORING THE TITHE

T. H., Minneapolis, Minn.

Question: How would you meet the objection that "the law of the tithe" is today too heavy a burden for the poor, and for the rich a tax so small as to amount almost to exemption?

Answer: Personally we approve of and practice tithing, not as under the law but under grace. We believe it to be a just and workable principle. At the same time we believe that tithing was voluntary in the case of Abraham and his family, and that when it was made a law under Moses all the families of Israel were landowners. Moreover, God promised them material prosperity so long as they would keep the law. The situation is not the same during the present dispensation. While in the natural course of events the righteous usually prosper materially, we are not promised worldly prosperity. Many times in the history of the Church extreme poverty has been experienced by faithful believers, as is the case with many in Russia today. Even the apostle Peter had to confess, "Silver and gold have I none." What a person does not have he cannot give. Upon the other hand, a mere tithe required of extremely rich Christians would not be the measure of their responsibility. Therefore we hold that during the present dispensation tithing is an excellent practice for the majority, but should be optional.

#### IRRESPONSIBILITY

R. H., McDonald, Ohio.

Question: Were the Jews who crucified Jesus born for that purpose, and what will be their portion in the great hereafter?

Answer: The question intimates that these Jews could not have acted any differently, and hence were not responsible. That is, they were not morally accountable for their acts. If Judas was held accountable for his part in this crime (Matt. 26:24), why not the "higher ups"? If not responsible, what is the meaning of the woes pronounced upon them (Matt. 23:23. 25, 27, 29). Indeed, they were also collectively responsible (Matt. 24:36-39). Every person who consents to sin is held accountable to God. Even the revealed purposes of God concerning the crucifixion of His Son did not relieve men from their sinful part in the matter (Acts 3:13-15). There is no hope for them in the future life except they here repented and believed on Jesus Christ (John 5:24, 39, 40).

#### THE INNUMERABLE MULTITUDE

R. A. B., Orange, Calif.

Question: Revelation 20:4-6 gives me the impression that the tribulation saints will reign with Christ during the Millennium as well as serve Him (7:15). Who are these Gentiles who are to come out of the Great Tribulation (7:9), and where are they to serve God?

Answer: Three companies of people come into view in Revelation 7. The first is the sealed company from the twelve tribes of Israel (vv. 4-8). The second company is the Church, represented by the elders about the throne in heaven (vv. 11-13). The third group is the innumerable company of saved tribulation victors. In contrast with the sealed Israelites, these victors are Gentiles; while in contrast with the Church, which is composed of the saved in past ages, these Gentiles belong to that particular and brief period which comes at the close of the present dispensation and is known as the Great Tribulation. By this process of elimination we see that this innumerable company is not heavenly but earthly, the same as the sealed ones of the twelve tribes of Israel, who also pass through that Tribulation, which for them is "the time of Jacob's trouble," out of which he is to be saved (Jer. 30:7.) The Church will have been caught away from the earth prior to the Great Tribulation, while this great Gentile company of redeemed will be saved during that period and will have a part in the glories here on earth which accompany the setting up of the millennial kingdom. The Temple in which they serve (v. 15) is probably the millennial Temple described by Ezekiel.

#### BUILDING THE ARK

N. A., Waterloo, Iowa.

Question: What length of time did it take Noah to build the ark?

Answer: We do not have any specific information. Our only clue is the statement in Genesis 6:3, "Yet his days shall be an hundred and twenty years." While this is considered a prediction of the time to elapse before the coming of the Flood, it also seems approximately the time taken to build the ark. First of all, much time must have been required to simply collect and to shape the materials by hand labor before actual construction could commence. It was a period when God was "longsuffering" (I Pet. 3:20) and during which Noah was a preacher of righteousness (II Pet.

#### **DEMANDS OF GRACE**

G. D. H., Fremont, Mich.

Question: What is your opinion of Christian people who disregard the Lord's Day, go joy riding and do all manner of work, yet defend themselves by saying that they are no longer under law but under grace?

Answer: While Christians are not under obligations to keep the Jewish Sabbath, observing instead the first day of the week, just as was done in the early Church, those first observers probably carried over into the new day much of the spirit of the old, as suggested in Isaiah 58:13 and Jeremiah 17:24. Since the Lord's Day is a continual reminder of His death and resurrection, ought not the Christian regard it as a day sacred to Him? This idea of freedom under grace to do as we please on the Lord's Day, or any other day, is erroneous. The apostle Paul has shown this in his letter to the Church in Rome. In chapter 6 he deals with the problem of sin and grace. He first asserts the folly of continuing in sin just because we are under grace, and closes the chapter with arguments and appeals for holy living (vv. 15-23).

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#### SPIRITUAL VICTORY

F. D. O., Centralia, Ill.

Question: How do you explain Romans 7:14-25? Was Paul speaking under the law or under grace?

Answer: It is evident that Paul is recording a personal experience (see also vv. 7-11). The language of verses 14-25 may depict the struggle of a moralist, such as Paul was prior to his conversion, but also the struggles of a carnal Christian who is seeking deliverance from the dominion of sin. In verses 24 and 25 the apostle points to the only source of victory.

#### DANIEL'S SEVENTY WEEKS

O. W., Jackson, Mo.

Questions: (1) What is the meaning in years of the seventy weeks in Daniel 9:24? (2) What extent of time is indicated by "a time, times, and half a time" of Daniel 12:7? (3) The 1290 days of 12:12, and the 1335 days of 12:13? (4) When was the commandment given to restore and build Jerusalem?

Answers: (1) We understand this to mean seventy weeks of prophetic years. That is, each week is a period of seven years, hence the seventy weeks would equal 490 years. (2) A "time" is thought to be one year. Hence "a time, times, and half a time" would, according to this interpretation, equal three and a half years. The confirmation of this is found in Revelation 12:6, 14; 13:14. In these verses we find the following expressions: "A thousand two hundred and three score days"; "A time, times, and half a time"; and "Forty and two months." The context shows that each expression describes the same period of time, namely, 1,260 days, or three and a half years. (3) We understand these to be literal days. (4) The probable date was 445 B. C.

#### MODERNISTIC OPINIONS

C. D. V., Montrose, S. D.

Questions: (1) Is evolution an established fact? (2) Is it true that the men who made the King James Version of the Bible rejected some books, retained others, and that we cannot be positive that any of its fundamental teachings are true? (3) Is it true that intolerance is one of the worst sins a person can have, and still call himself a Christian?

Answers: Anyone familiar with the present theological status will recognize the modernistic character of such questions. (1) Not only is the theory of evolution not proved, but it is incapable of proof by scientific facts. This has been repeatedly shown. The best popular exposé of the falsity of evolution that we have seen is the recent book by Chester K. Lehman, entitled, The Inadequacy of Evolution. (2) The King James revisers had nothing to do with the acceptance or rejection of any of the books of the Bible. They simply accepted the canon of the Bible which had been handed down by the Church from earlier centuries. They who reject its divine inspiration, regard it merely as a human production, are not positive about any of its fundamental truths. They who believe that the Bible is the Word of God have little difficulty in accepting its doctrines. (3) There is an intolerance, due to ignorance and conceit, that is reprehensible; but the religious intolerance that is based on a knowledge of the truth is no narrower and no less Christian than the Bible itself.

#### PROFESSIONAL BASEBALL

H. A. L., Wayanwega, Wis.

Questions: (1) Do baseball players earn an honorable living by playing baseball for money? (2) Can a Christian play baseball for a salary?

Answers: (1) In distinction from certain other ways of livelihood, we should say, Yes; except that such an occupation requires playing on Sundays, which is harmful both to the players themselves and to the thousands who pay to watch them. (2) Although a Christian could do so and still be a Christian, for Christians are not made and unmade by what they do, how would such a calling fit in with God's program of proclaiming the gospel? The real question is, Would a Christian player benefit himself and the onlookers by being a professional? Would professional baseball be the best use that a Christian could make of his time? As a recreational pastime baseball playing as a sport is splendid. The present writer speaks from experience. But as a profession for one who has been redeemed by the precious blood of Jesus

Christ, that is another matter. Would Jesus Christ like to have one of His redeemed ones devote the best years of his life to such a calling? Is not the Christian life, with all eternal responsibilities, too important and serious a matter for such a use of it? Would it be "redeeming the time" (Eph. 5:16)? When the brief period of professional playing would be over, what would there be to show for itexcept the money? In itself such a calling is unproductive, and the associations are not always the most helpful.

#### THE CHERUBIM

L. M. P., Yiddo, Ind.

Question: What is the significance of the cherubim on the mercy seat?

Answer: The cherubim are celestial beings which have occasionally been seen on the earth at certain crisis periods, but concerning whom we have no definite information. Since the mercy seat was sprinkled with the blood of the atonement, may not their relation to it suggest heaven's interest and share in the merciful and redemptive purposes of God?

#### BEGINNING OF CHRISTIANITY

M. L. B., Lansing, Mich.

Question: People tell me that our re-

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Answer: Christianity did not thus originate. While the local Church in Rome was established quite early, even before the apostle Paul visited Rome and was imprisoned there, the hierarchical Romish Church as we know it in history did not start until several centuries after the beginning of Christianity. But by "our re-ligion" the reference probably is to Protestantism, which arose in the sixteenth century. However, Protestantism does not owe anything to Roman Catholicism, for it was a radical departure from the teachings and practices of that paganized Church. For their type of Christianity the reformers went back of the Romish Church to the Christianity of the New Testament, and the teachings of Christ and the apostles

#### SECRET SOCIETIES

G. F. M., Council Bluffs, Iowa.

Question: Please send me information as to why a Christian should not be a member of any secret organization.

Answer: Never having been a member of such an organization, except for one year while in college, I cannot speak with authority. One of the best testimonies we have seen is by an ex-chaplain of such a lodge. If you will send five cents to the National Christian Association, 850 West Madison Street, Chicago, they will send at your request a tract entitled, The Christian and Secret Societies, by Wendell P. Love-

#### THE NEWEST BIBLE

L. B., Shiocton, Wis.

Question: Have received information about a "rearranged, reduced, and modernized version" of the Bible. In the new arrangement Amos takes the place of Genesis and is followed by other books of the prophets. Just what does it mean?

Answer: From the description which you enclose we would say that this is only another audacious attempt of unbelieving modernists in their desire to discredit the Word of God as we now have it, and which has come down to us through the centuries with the approval of God and the Church upon it.

#### A DOLLAR SPEAKS

You hold me in your hand and call me vours.

Yet may I not as well call you my own? See how easily I rule you.

To gain me you would all but die.

I am impersonal as rain, essential as water

Without me men and institutions die.

Yet I do not hold the power of life for them; I am futile without the stamp of your desire.

And I go nowhere unless my masters send me.

I keep strange company in serving life's exchange: I am here today a holy offering to a risen God; but yesterday I lured vile men into a sick room to snatch a sleeping baby from his crib and tear the heart of a nation.

For me men mock love and scorn God.

Yet God appoints me to the service of his saints-to give education to the growing mind and food to the starving bodies of the poor.

My power is terrific.

Wherefore, I beg you, stamp me with your faith and send me out to tasks of happiness and peace and life.

For, mighty as I am, I must depend on you for character. My use and service is determined by the kind of men who gain me, hold me for a while, and send me forth into the fields of their desires and aims.

Now that I am yours, I beg you let me serve the best impulses you can feel.

I hunger, just as you, for goodness; but must, like flesh, respond to evil impulse if not used for holy works.

I beg you let my best self serve and live. -Southern Christian Advocate.

# Persecuted Christians with their families in Russia endure severe trials and sufferings. In dire need they call to their brothers in America for help. A starving mother with six small children writes: "I and our six small children are in a dangerous condition, starving without an end. My husband was sentenced for several months to a hard labor and returned home totally crippled, laying in bed and unable to work. If the Lord and His good people will not show mercy upon us and will not help, we will periah. Please help and save us." L. E. Dear Christian readers: The R. L. R. M. recently received about thirty similar heart rending appeals for deliverance. Please listen to these pathetic cries and hasten with your prayerful response. Address all communications to the RUSSIA INLAND RELIEF MISSION

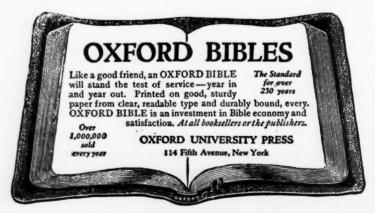
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#### CATHOLIC SCHOOL STATISTICS

Charles N. Lischka, assistant director of the N. C. W. C., Department of Educa-tion, estimates in America, a Catholic review of the week, that in the school year 1932-33 the Catholic school system comprised 10,578 institutions with 90,000 teachers and an enrollment of 2,680,000 students. Approximately 2,268,000 pupils are found in 7,920 elementary schools and 266,000 students in 2,254 high schools; 10,000 students in forty-seven normal schools; 116,000 students in 169 colleges and universities and 20,000 students in 188 major and minor seminaries .- N. L. C.

# International Uniform Sunday School Lessons

P. B. Fitzwater

#### December 10 Paul in Caesarea Acts 24:10-23

Golden Text:-And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.-Acts 24:16.

#### I. Paul Tarrying in Philip's House (Acts 21:8-14).

He was bound for Jerusalem. On his journey thither he took up his abode with Philip who had so successfully wrought as an evangelist in the early days of the Church. Philip's four daughters are mentioned doubtless to show that the Holy Spirit's gifts are not confined to one sex. These daughters were devoting themselves to the Lord's work in harmony with Joel's prophecy (Acts 2:17-21). While entertained in this home, Agabus, by a symbolic act used Paul's girdle and portrayed the binding of Paul at Jerusalem. The meaning of the words of the disciples at Tyre is to be understood in the light of the Spirit's revelation through Agabus. To the Tyrian disciples the Spirit made known the fact that suffering awaited Paul; to Agabus the Spirit made known what kind of suffering. The same Spirit made known to Paul what awaited him at Jerusalem and sent him forward into it. The criticism sometimes made of Paul that he used his own judgment against the Spirit's direction and thus brought on to himself needless trouble, is unwarranted.

#### II. Paul before Felix (Acts 24:1-27).

#### 1. Paul Arrested in Jerusalem (Acts 21:18-40).

Paul, at the advice of the elders of the church at Jerusalem, took a Jewish vow in order to conciliate the Jews. This act was recognized as in no way a compromise of Paul's principles, and also as not involving the Gentile brethren. Paul's principle was to become all things to all men in order to win them. While it was not a compromise, the history of the case shows it brought no good. Even if it did conciliate the Jewish brethren, it greatly enraged the unbelieving Jews inciting them to mob Paul. On the basis of supposition these maddened Jews dragged him from the Temple and beat him unmercifully, intending to put him to death. He was rescued from the mob by the Roman guard.

#### 2. Paul Accused (Acts 24:1-9).

Paul was now in the hands of Felix, who determined to hear his case after his accusers had come from Jerusalem. The case against him was formally presented by Tertullus, a Roman lawyer. Felix was notoriously destitute of morals, yet this lawyer gave him the fullest praise. This is ever the case when action is sought against God's ministers. They indulge in lying flattery of even the ruler who is to be used in the accomplishment of their ends. The charge contained four counts:

(a) A pestilent fellow (v. 5).

This would indicate a fellow utterly base and corrupt-a plague.

(b) An inciter of rebellion (v. 5). This they hoped would bring him into

conflict with the Roman power. (c) The ringleader of a sect (v. 5).

The aim in this was to throw contempt and suspicion upon the Christians, thereby bringing Paul into deeper trouble.

(d) Profanity of the Temple (v. 6). In this charge they willfully suppressed facts.

3. Paul Defends Himself (vv. 10-21).

This defense is a splendid example of the strength and dignity of a man whose life is actuated by a noble purpose. He had nothing to conceal and would not distort or suppress facts. Observe

(a) Paul's frankness and courtesy (v. 10).

He freely recognized the fact that Felix had been ruler long enough to be able to form a just judgment and assumed that he would render a decision on the basis of facts.

(b) Charge of sedition denied (vv. 11,

He showed the utter falsity of the charge on the ground of the shortness of time and also on the ground of his conduct while in the Temple, even challenging proof of their accusation.

(c) Charge of heresy (vv. 14-16).

This he met by a concession and a denial. He admitted that he was of this 'way" which they called heresy, but denied that Christians were heretics. He showed that his actions were in keeping with the Hebrew religion, worshiping the same God, believing in the same Scripture, and had the same hope of a coming resurrec-tion of the dead. He declared that the principle of his life was a conscience void of offense toward God and toward men.

4. Felix Trembles before Paul (vv. 22-

Wicked as Felix was, Paul's manner won his favor, though it did not secure his re-

#### III. Paul before Agrippa (Acts 25:26).

The occasion of his appearing before Agrippa was the visit of Agrippa and Bernice to Festus. More than two years had elapsed since the trial before Felix. During this time the Jewish hatred for him had not abated. Upon the arrival of these guests they expressed a desire to hear Paul. Before these dignified personages Paul boldly witnessed. He was willing to testify before both the small and the great. The gospel should be preached to all regardless of wealth or station in life. As a result of Paul's defense, Agrippa was almost persuaded. Whether his admission was real or not, his soul was evidently wrought upon.

#### December 17 Paul in Rome Acts 28:11-31

Golden Text:-I press toward the mark for the prize of the high calling of God in Christ Jesus.-Philippians 3:14.

Rome was the center of the world's power and influence. Paul expressed a longing to see Rome (Rom. 1:11). His object as far as the Roman Church was concerned was twofold.

First, that he might impart to them some spiritual gift to the end that they might be established.

Second, that he might be comforted by their fellowship.

His vision no doubt extended beyond the Roman Church. His hope was that from that metropolis the gospel might find its way to all parts of the world.

#### I. Paul's Voyage to Rome (Acts 27).

1. The Ship (vv. 1-6).

It was a vessel of Alexandria sailing from Myra to Italy.

2. The Company (vv. 1, 2).

Two of Paul's friends, Aristarchus and Luke, were permitted to go with him. Besides these three there were two hundred and seventy-three in the ship (v. 37).

3. Overtaken by a Storm (vv. 7-20). Paul had advised that they spend the

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winter in Fair Havens (vv. 8-12), but his advice was not heeded. The gentle south wind deceived them so they loosed from Crete, only to be overtaken by the tempestuous wind called Euroclydon. They did everything possible to save the ship. They even bound it with great cables and cast the cargo overboard.

4. Paul's Serene Faith (vv. 21-26). (a) His rebuke for failure to heed his

advice (v. 21).

This was more than a taunt. It was a reminder of the wisdom of his former advice urging them to give to him a respectful hearing.

(b) Bids them to be of good cheer (v. 22).

(c) Promises them safety (v. 22).

He assured them that though the ship would go to pieces, every man's life would be saved

(d) The source of his information (vv. 23, 24).

It was revealed to him by the angel of God.

(e) The reason for Paul's faith (v. 23). "Whose I am, and whom I serve." The consciousness of having been chosen by God and being engaged in His service enabled Paul in the midst of the most violent storm to rest in God.

5. The Ship's Crew All Safe on Land (Acts 27:27-28:10).

This was exactly as the Lord had promised.

(a) The hospitable reception by the natives (v. 2).

They built a fire and made the shipwrecked people as comfortable as possible in the cold and rain. (b) Paul gathering sticks for the fire

(v. 3). In this he was like his Master, minis-

tering rather than being ministered unto. (c) Paul bitten by a poisonous serpent (v. 3).

Among the sticks gathered there was a serpent. When warmed by the fire this serpent darted at Paul and fixed its fangs upon his hand. The natives expected to see him fall down dead, but he shook it off, nothing harmed. At first the natives thought he was an escaped murderer and that retributive justice was being meted out to him. When they saw he was not harmed they concluded he was a god.

(d) Paul heals Publius' father (vv. 7-10).

He now reciprocated the kindness of these people. Others came also for heal-The people responded to this kindness by furnishing the necessary supplies.

II. Paul's Arrival at Rome (28:11-16).

1. Tarrying with the Brethren at Puteoli (vv. 11-14).

This was doubtless a period of blessed fellowship. Paul greatly appreciated the fellowship of believers.

2. Met by Brethren from Rome (v. 15). They came some forty miles to meet m. This greatly encouraged him and moved him to give thanks to God. The welcome was typical of that given to the gospel by the Gentile world. His desire to preach the gospel at Rome was now realized.

3. Living in His Own Hired House Indiana (v. 16).

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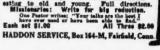
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He was treated with great leniency, being allowed to live apart in his own hired house even though he was constantly under guard. Being chained to a soldier was rather irksome, but it gave him a chance to preach to the soldiers which could not have been under any other circumstance. He was content so that the gospel could be preached.

#### III. Paul's Ministry in Rome (28: 17-31).

1. His Conference with the Leading Jews (vv. 17-22).

He did not wait for the Sabbath day to speak to the Jews, but after a three days' rest he called the chief Jews together in order to have a fair understanding with them. When they came he endeavored to conciliate them. He told them though he came as a prisoner, he was not a criminal. Though his own countrymen had sought his life, he did not come accusing them. The result of this interview was that the Jews took neutral ground.

2. The Doctrine of the Kingdom and Its King (vv. 23-31).

Paul pointed out a real kingdom with the historic Jesus as King. To Paul the kingdom meant a definite reign of a definite person, not merely an improved state of society. This he showed from the Scriptures. He went through the Old Testament carefully showing this to be in harmony with the teaching of the law and the prophets. This was the method that his Master had used (Luke 24:27). His exposition lasted from morning till evening -a rather long sermon.

#### December 24 A Vision of World Peace Isaiah 11:1-9

Golden Text:-They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.-Isaiah 11 .9

Isaiah does not set forth merely an ideal for a world at strife, he foretells what actually shall take place in the coming days which shall put an end to earth's strife. The fact is revealed that Jesus Christ shall come back to the earth and establish a kingdom and remove from men's hearts the cause of strife. All prophecy leads up to this transcendent fact as its climactic goal. The great minds of all the ages have looked forward to this as the Golden Age. Instead of a vision of "World Peace," a better statement of the subject would be "The Universal Reign of Jesus Christ."

#### Who Is This King (v. 1)?

1. He Is the Son of Man-"A Child is born" (Isa. 9:6).

The one who shall reign over all the world as King is a real human being. The eternal Son of God became incorporated with the human race in order to be its Saviour and Lord. He shall come of David's line. He shall be of royal stock. A rod or twig shall come out of the stem of Jesse, indicating the depressed state of the royal house.

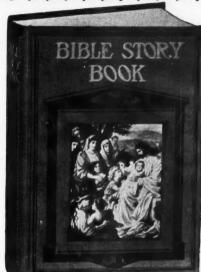
2. He Is the Son of God-"A Son is given" (Isa. 9:6).

As the eternal Son of God He was not corn" but "given." This Son "given" is "born" but "given."

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the "Mighty God," the "Everlasting Father." Being such He will take the "government upon his shoulders,"-that is, He will assume all authority. He is "Wonder-The world will marvel at Him. His kingdom will be different from all kingdoms because it will not be of this world. He is the all wise "Counsellor." Therefore there will be no mistake made in His conduct of the affairs of the kingdom. His kingdom will be a kingdom of peace—"The Prince of Peace." In this respect also it will be different from all worldly kingdoms; no hatred or fears will be known in His kingdom.

II. The King's Qualification (v. 2). The Holy Spirit shall rest upon Him in His sevenfold completeness. The King which the world needs and for which it longs must have superhuman wisdom and power.

1. "The Spirit of the Lord" Shall Rest upon Him.

This Spirit of the Lord is none other than the third person of the Trinity which descended upon Him at His baptism.

2. "The Spirit of Wisdom" Shall Rest upon Him.

This will give Him insight into all things, human and divine.
3. "The Spirit of Understanding" Shall

Rest upon Him.

This will give Him the ability to use

that which is highest and best.
4. "The Spirit of Counsel" Shall Rest upon Him.

This will enable Him to intelligently plan and administer the affairs of the king-

5. "The Spirit of Might" Shall Rest upon Him.

This comprehends His ability to execute His plans.

6. "The Spirit of Knowledge" Shall Rest upon Him.

This enables Him to perceive the will of God in all things.

7. "The Fear of the Lord" Shall Be upon Him.

This will cause Him to be reverential and obedient. It was this anointing of the Holy Spirit which qualified Him supremely for His work and made Him the model of piety for all ages.

#### III. The Character of the King's Reign (vv. 3-5).

1. "He Shall Not Judge After the Sight of His Eyes."

His knowledge is perfect. His judgment pierces the problems, even perceiving motives which lie back of actions. No possible chance of deceiving Him.

2. "Not Reprove after the Hearing of the Ear."

The word "reproof" means decide. His decisions, therefore, will be on the basis of fact, not of hearsay.

"With Righteousness Shall Judge the 3. Poor."

He will mete out impartial justice to When Christ reigns as King the poor shall get justice. The poor man shall not suffer injustice because he is poor, nor escape justice on that account.

"Shall Smite the Earth with the Rod of His Might."

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earth (Ps. 2:9-12). Sentence of condemnation will pass from His lips against the wicked (II Thess. 1:7-11).

5. "Girded with Righteousness and Faithfulness."

He is absolutely righteous and will faithfully carry out all His words.

#### IV. The Issue of the King's Reign (vv. 6-10).

Here is a picture of the glorious golden age of which poets have sung and for which the great and wise men of all the ages have longed and looked. This is a vision of "paradise regained." There will then be not only peace between men but between animals. This peace and harmony is shown in that each animal is coupled with its natural prey.

1. "The Wolf Shall Dwell with the Lamb" (v. 6).

The word "dwell" suggests intimacy, as if the lamb should receive the wolf into its home. The only place and circumstance at present in which the wolf and lamb dwell together is when the lamb is inside of the wolf.

"The Leopard Shall Lie Down with 2. the Kid" (v. 6).

3. "The Calf and the Young Lion and the Fatling Together" (v. 6).

They are so gentle and kind that a little child shall lead them.

"The Cow and the Bear Shall Feed" 4.

(v. 7). 5. "The Lion Shall Eat Straw" (v. 7). The lion shall no longer prey upon other animals for its food.

6. "The Sucking Child Shall Play on

the Hole of the Asp" (v. 8).
7. "The Earth Shall be Full of the Knowledge of the Lord" (v. 9).

The blessed reign of Christ shall prevail over the whole earth even as the waters cover the sea. The issue of this glorious reign shall be the attraction of the Gentile nations (vv. 10-12). This is the real purpose of the coming kingdom. The nations of the earth shall one day recognize the glorious perfection of Christ's kingdom and come to Him for salvation.

#### December 31 The Life of Paul Philippians 3:1-4

Golden Text:—I have fought a good fight, I have finished my course, I have kept the faith.-II Timothy 4:7.

Alternative courses are offered for today's lesson. The one is to make it a review of the quarter with the lesson centering in Paul. In such case the lesson plan may consist of

Paul's Conversion.

II. Paul's First Missionary Jour-

III. Paul's Second Missionary Journey.

IV. Paul's Third Missionary Jour-

Closing Events of Paul's Career.

A better way would be to confine attention to the lesson text. In order to grasp the meaning of this lesson it is necessary to understand the entire letter to the Philippians. The occasion for writing to the Philippians was the sending of a much needed contribution at the hand of Epaphro-

ditus for Paul's support while in prison (Phil. 4:10-18). The Church was perhaps small, and certainly poor (II Cor. 8:1-3), yet they repeatedly sent gifts to him (II Cor. 11:8-9). It is therefore a letter of a missionary to the Church which sent means for his support in grateful acknowledgement of his appreciation. The keynote of the Philippians is joy. For example, the "Joy of Faith" (ch 1); the "Joy of Love" (ch. 2); the "Joy of Communion" (ch. 3); the "Joy of Hope" (ch. 4).—Weddell. The essential message, therefore, of this epistle is a revelation of the mind which should dominate the Christian. It shows the mind of Christ as revealed through believers who are joined to Him. Joy should characterize the lives of all who are in Christ.

#### I. The True Israelite (vv. 1-3).

Certain Judaistic teachers had persistently dogged the footsteps of Paul. Against such he issues the warnings, "Beware of dogs"; "Beware of evil workers"; "Be-ware of the concision." The true Israelite is one who worships God in the spirit, rejoicing in Christ Jesus, having no confidence in the flesh.

#### II. Paul's Ground for Confidence (vv. 4-6).

Paul had everything a true Jew might glory in.

Circumcised the Eighth Day (v. 5). This was the literal requirement of the law for those born under the Abrahamic covenant. His being circumcised showed his true upbringing.

"Of the Stock of Israel" (v. 5).

He was a true Jew, being one of the chosen nation by blood and birth.

3. "Of the Tribe of Benjamin" (v. 5). The first king of Israel whose name he bore was a Benjaminite. Benjamin, though

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small, had always remained loyal to the national customs.

4. "A Hebrew of the Hebrews" (v. 5). This showed he was of Hebrew parentage and not a proselyte.

"Touching the Law, a Pharisee" (v. 5.

The Pharisees were of the sect most zealous for the rites and ceremonies of Judaism. So exacting were they that they became exceedingly formal, even to the point of bigotry.

6. "Concerning Zeal, Persecuting the Church" (v. 6).

He proved his zeal by his positive effort to stamp out that which was threatening Judaism.

7. "Touching the Righteousness Which Is in the Law, Blameless" (v. 6).

So exactly had he conformed to the requirements of the law that he was consciously blameless.

#### III. Paul's Estimate of Himself (vv. 7-9).

If any man had a right to confidence on the ground of inheritance and accomplishment, Paul had. All things enumerated by him had value in themselves, but when placed alongside of the excellency of the knowledge of Christ, were abandoned by him for things infinitely better. The vision of Christ and His merits gave him the true perspective of values. All pride was swept away when he beheld Christ. In this light he saw the utter worthlessness of the things he prized most. This contrast was not the result of a gradual process, it was his estimate after some thirty years of such trials and sufferings as perhaps no other human ever knew. He counted all things loss for Christ, even regarding them as refuse in comparison with what he had gained in Christ. He had no regrets. He now realized that he possessed absolute

righteousness, even the righteousness of God which was his through faith in Jesus Christ. Having Jesus Christ he stood before God fully accepted. There was no condemnation resting upon him.

#### IV. Paul's Transcendent Aim (vv. 10, 11).

1. "That I May Know Him" (v. 10). Personal acquaintance with the Lord Iesus Christ was his supreme desire. To know the saving grace of Christ is good, but to know Him is infinitely better.

2. "The Power of His Resurrection" (v. 10).

This is in advance of personal acquaintance with the Lord. It is the expression of the life of Christ through the apostle. This power of the resurrection is available for the believer to enable him to gain mastery over sin and self, to live a victorious

"The Fellowship of His Suffering" 3. (v. 10).

This means not only identification with Christ in His sufferings by imputation, but that he might fill up that which is behind of the afflictions of Christ (Col. 1:24). It is suffering for righteousness sake, the common experience of all who will follow the Lord.

"Attain unto the Resurrection of the 4. Dead" (v. 11).

It is not only to be resurrected, but to have part in the first resurrection, that is, the resurrection from among the dead. This will be accomplished when the Lord Jesus Christ comes back to the earth (I Thess. 4:16, 17).

#### V. Paul Presses toward the Goal (v. 12-14).

Paul clearly grasped the meaning of his perfection in Christ, yet he was keenly conscious of his personal limitation. Herein is expressed the true law of progress in the spiritual life.

1. Conscious Limitations (v. 12). "Not as though I had already attained, either were already perfect." The first step toward progress is to be profoundly dissatisfied with present attainments. This law prevails in the intellectual, as well as the spiritual realm. No intellectual advancement is ever made by those who think they know enough. No spiritual progress is ever made by those who think they are good enough. To be satisfied with one's self is to reveal the fact that the dead line has been reached.

2. Conscious of a Transcendent Goal (v. 13).

The Christian life is an upward calling. One must know the heights before he will make any effort to attain unto them.

3. A Resolute Determination to Reach the Goal (v. 14).

He declares, "This one thing I do." The primary concern of life is not the stage of progress made or the plain reached, but the direction one faces and the energy put forth in the effort to attain thereto. Walk by this rule will insure progress. It is Christian perfection.

#### January 7 Birth and Infancy of Jesus Matthew 2:1-12

Golden Text:-And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.-Matthew 1:21.

We are now entering upon a six months study of the Gospel according to Matthew. In order that the lessons may be properly presented the teacher must master the book of Matthew as a whole and then present each lesson in its relation to the central purpose of the book.

The central theme of Matthew is "Jesus Christ, the son of David, the son of Abraham, the covenant King" (Matt. 1:1). Matthew presents Him as the fulfiller of the Messianic hope. In harmony with this pre-eminent theme, Matthew first deals with the important question of His genealogy, for His right to occupy the throne of David must be established.

The royal covenant was made to David (II Sam. 7:8-16; cf. Acts 2:30-32). In harmony with this the first verse constitutes a key to the book. David's name appears before that of Abraham because the royal covenant was made to him. The name of Abraham follows, for the King was likewise to be the seed of Abraham through whom all the families of the earth were to be blessed (Gen. 15:18; cf. Gen. 12:3).

I. The Birth of Jesus, the King (Matt. 1:18-25).

1. The Saviour Was to Be the Seed of a Woman (Gen. 3:15).

This was fulfilled in the birth of Jesus. The genealogy (Matt. 1:1-17) shows His legal right to the throne. Only a descendant of David could be recognized.

2. The Saviour Was to Be Divine (Isa. 9:6).

He must be more than the Son of David in order to be a Saviour. He must be both human and divine. Jesus was begotten by the Holy Ghost and born of the Virgin Mary, thus becoming Immanuel, which in its fullness means, "God with us, God for

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us and God in us." It is thus seen that the virgin birth is most vital to the Christian faith.

# II. The Childhood of Jesus, the King (Matt. 2:1-23).

1. Wise Men from the East Seek Israel's King (vv. 1, 2).

Christ's advent was heralded by a star which guided men of a foreign nation to seek and to worship Him, even pouring out their gifts to Him. These men were Persian or Arabian astrologers, students of the stars. Their attention was attracted by the appearance of an unusual star. Through the influence of the Jews who remained in Chaldea, or the direct influence of Daniel extending to this time, they had become acquainted with the hope of the Jews as to the Messiah. They may have known of Balaam's prophecy (Num. 24: 17). Their light was dim, but because they acted upon what they had, God gave them more.

2. Herod Seeks to Kill Jesus (vv. 3-8, 16-18).

The news brought by the wise men struck terror to Herod's heart. He was not alone in this, for all Jerusalem was troubled with him. This news ought to have brought joy, but a glimpse at the social customs in and about Jerusalem at that day enables us to understand why this news brought uneasiness to the people. They were living in the greatest luxury; gaudy dress, sumptuous feasts, fine houses, which led to gross immoralities. This explains why Herod and all Jerusalem were troubled. A Saviour who would save them from their sins was not wanted. Their desire was to continue in them. Herod demanded of the priests and scribes information as to where Christ should be born. The fact that they were able to quickly tell him shows that they had a technical knowledge of the Scriptures, but not a heart for the Saviour set forth therein. This occurred in Jeru-salem, the city of the King, where of all places He should have been welcome. It frequently occurs that where the greatest privileges are, there the greatest indifference is shown to spiritual matters. Where the light once shone the brightest, the densest darkness now reigns. Today the luxuriousness of the wealthy, the frivolities of the fashion-loving and the gross immoralities to which they lead, make Jesus unwelcome in many quarters. When the wise men returned to their country by another way, Herod slew all the male children two years and under in Bethlehem and its coasts.

3. The King Found by the Wise Men (vv. 9-12).

Having obtained the desired information these men started immediately to find Jesus. As soon as they left the city the star which guided them in the east appeared again to direct them. Not that it had disappeared from the sky, but the dwellings of the city no doubt shut out the sight of it. Frequently spiritual vision is obscured by the things of this world. The star guided them to the place where Christ was. When they found Him they worshiped Him. They did not see any miracles, only a babe; yet they worshiped Him as King. "Blessed are they that have not seen and yet have believed" (John 20:29).

4. The King Protected (vv. 13-23).

a. Flight to Egypt (vv. 13-15).

To escape Herod's wicked aim, God directed Joseph to take Mary and the child Jesus and flee to Egypt. In obedience to the heavenly vision he went, and remained there until Herod's death.

b. Return to Nazareth (vv. 19-23).

Upon the death of Herod the angel of the Lord directed Joseph to take Jesus and His mother and go into the land of Israel. Though Herod was dead it was not proper for him to return to Judea. By divine direction he turned aside into parts of Galilee and dwelt at Nazareth.

# COMMIT: QUIT (Psalm 37:5)

"Commit thy way unto the Lord,"
Then trust completely in His Word.
Commit to Him your load of care,
And quit your worry and despair;
Commit, then quit!
Commit: quit.

"Commit thy way"—He knoweth best; Commit and trust, and then just rest. Be quick to quit your anxious care, Just take it all to Him in prayer.

Commit, then quit! Commit: quit.

-Albert Simpson Reitz.

That day which shall convince the great body of professing Christians of the reality and desirableness of revivals, will constitute a new era in the history of religion; and will precede manifestations of power like that of Pentecost.—Albert Barnes.

Whatever I possess of religion began in a revival. The most precious, steadfast and vigorous fruits of my ministry have been the fruits of revivals.—Charles P. Mc-Ilvaine.





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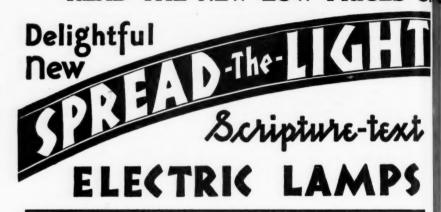
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#### THE POWER OF GOD'S WORD In the Sinner's Conviction and Conversion

1. As a Mirror, it shows man's condition (James 1:23, 24).

2. As a Hammer, it breaks down his pride (Jer. 23:29).

3. As a Sword, it pierces his conscience (Heb. 4:12).

4. As a Balm, it brings healing to his soul (Ps. 107:20) .- The Christian.

#### A MASTERPIECE ON SALVATION Titus 3:3-8

1. The Need (v. 3) "we also were sometimes."

The Origin (v. 4) "kindness and love of God."

3. The Measure (v. 5) "according to his mercy.

4. The Means (v. 5) "washing and renewing."

5. The Basis (v. 6) "through Jesus Christ."

6. The Result (v. 7) "justified, and

made heirs. 7. The Purpose (v. 8) "maintain good works."-R. S. B.

#### WHY CHRIST CAME

Introduction: Something of His coming; its nature, His reception, etc.

1. He came because the Father sent Him (John 5:43).

He came to seek and to save the lost

(Luke 19:10). 3. He came that we might have life

(John 10:10). 4. He came to fulfill the law (Matt.

5:17). 5. He came into the world for judgment (John 9:39).

6. He came as a light into the world (John 12:46).

7. He came to do His Father's will (Heb. 10:7) .- H. G. Rodine.

#### CHRIST, THE CENTER

If we find our center in Christ, we shall find ourselves in the circumference of life.

1. Christ is the Central Revelation of the Godhead, "Express image" (Heb. 1:3). 2. The Central Cause in creation, "All

things were created by him" (Col. 1:16). 3. The Central Figure in History, "No

man hath seen God at any time . . . the only begotten hath declared him" (John 1:18).

4. The Central Sufferer on the Cross, "Jesus in the midst" (John 19:18).

5. The Central Power in Life, "Christ

liveth in me" (Gal. 2:20). 6. The Central Object in Worship, "In the midst of the lampstands" (Rev. 1:13-20).

7. The Central Glory of the New Jerusalem. "The Lamb is the light thereof" (Rev. 21:23).-F. E. Marsh.

"N-one righteous, no, not one" (Rom. 3:

"R-edeemed with the precious blood of Christ" (I Pet. 1:18, 19).

"A-live from the dead" (Rom. 6:13). He bore our part.-Henry Ostrom.

#### THE SALVATION OF A JAILER Acts 16:31

Introduction: The story of the chapter. 1. Its Essential Requirement—"Believe" (Gal. 3:11).

2. Its Individual Application-"thou"no one can believe for another (Acts 2:38). 3. Its Absolute Certainty - "shalt be saved" (John 3:18, 36).-A. O. Odegard.

#### THE SAVIOUR'S BIRTH Luke 2:8-20

- I. The Tidings to the Shepherds (vv. 8-11).
  - 1. The vigil (v. 8).
- 2. The vision (v. 9)
- The voice (v. 10).
- 4. The victor (v. 11).

#### II. The Token to the Shepherds (vv. 12-16).

- The designation (v. 12).
- The demonstration (vv. 13, 14).
- The decision (v. 15) The discovery (v. 16).

#### III. The Testimony of the Shepherds (vv. 17-20). 1. The proclamation (vv. 17, 18).

- The pondering (v. 19)
- The praise (v. 20).-W. M. Smith.

#### WHY WE SHOULD KEEP **CHRISTMAS**

Because of Him who was born among us (Luke 2:10, 11), and born for us (Gal. 4:4, 5), that He might be born in us (Gal. 4:19).

Let us-1. Chant His praises, like the angels (Luke 2:10, 11).

Find Him, like the shepherds (Luke

3. Know Him in the Scriptures, like the scribes, and better (Matt. 2:4).

4. Adore Him, like Mary (Luke 1:

46-56). 5. Testify of Him, like John (John 1:14).

Speak of Him, like Gabriel (Luke 1:26-33).

7. Appreciate Him, like Simeon (Luke 2:28-35).

8. Love Him, like Anna (Luke 2:37, 38).

9. Worship Him, like the Wise Men (Matt. 2:11).

All these are associated with the "Babe in the straw," the Lord of Glory.-The Probhetic News.

#### GOD'S UNSPEAKABLE GIFT

#### II Corinthians 9:15

Introduction: While the minds of many are occupied with the task of selecting and buying gifts for father, mother, sister or brother at this particular season of the year, why not allow ourselves to meditate upon God's Unspeakable Gift to us and see what it was, whence it came, and what are some of the benefits which come to those who receive the same?

1. This Gift pre-existed in the personnel of the Godhead (John 1:1, 2; 8:58;

17:5).

2. This Gift was promised by the prophets (Isa. 9:6, 7; 53; Micah 5:2; Zech. 9:9; Mal. 3:1).

3. This Gift was proclaimed to the public (Luke 2:10; Acts 2:39; Rev. 22:17).

This Gift produced peace and praise in the partaker (Luke 2:9-14; 1:79; John 14:27; Eph. 2:14; II Pet. 3:14; Luke 24:52, 53; Acts 2:47; 3:8).

5. This Gift preserved the pardoned (Matt. 1:21; Luke 2:11; John 3:16; 5:24; 6:35-37, 39, 40, 54; 10:28, 29; Phil. 1:6; Jude 24).

6. This Gift provides perpetual paradise (John 14:1-3; I John 3:1-3).

This Gift is the Prince of Peace .-LeRoy Blackburn.

#### OLD TESTAMENT TEACHING ON THE MESSIAH

What we learn from the Old Testament respecting the Messiah, the great Deliverer, who is to accomplish the redemption of mankind, may be summed up in the following eight propositions:

1. As to derivation, He is to be the Seed of the Woman (Gen. 3:15), of Abraham (Gen. 12:3; 22:18), of Isaac (Gen. 26:4), of Jacob (Gen. 28:14), of Judah (Gen. 49:10), of David (I Sam. 7:12, 13; Isa. 11:1-10; Jer. 23:5).

2. He is to be born of a virgin (Isa, 7:14), at Bethlehem (Micah 5:2).

3. He is to be "cut off" seven sevens and sixty-two sevens (of years) after "the going forth of the commandment to restore and to build Jerusalem."

4. As to His nature, He is at once both human and divine (Isa. 9:6; Ps. 2:8).

5. He is to be a prophet, "like unto Moses" (Deut. 18:15), a priest "after the order of Melchizedek" (Ps. 110:4), and a king, whose dominion is universal (Ps. 2:8; 72:8), eternal (Ps. 45:6; 102:26, 27; 145:13; Dan. 7:14), exalted (Isa. 6:1), peaceful (Gen. 49:10), just (II Sam. 23:3).

6. He is to die for the sins of the world (Isa. 53:8-12; Zech. 12:10; 13:7; Ps. 22:16)

7. He is to rest in the grave, but not to remain there (Ps. 16:10).

8. He is to be raised again from the dead, to ascend into heaven, there to remain seated at the right hand of the majesty on high "until he shall put all things under his feet" (Ps. 16:11; 110:1). Martin Anstey, in Bible League Quarterly.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.-Editors.

#### PSALM 65

- 1. The Grace of God (vv. 1-4).
- 2. The Greatness of God (vv. 5-8).
- 3. The Goodness of God (vv. 9-13).— Henry Hepburn.

#### PRAYER IN JAMES 5

- Individual Prayer—"Let him pray" (v. 13).
- 2. United Prayer—"Let them pray" (v. 14).
- 3. Believing Prayer—"The prayer of faith" (v. 15).
- 4. Intercessory Prayer—"Pray one for another" (v. 16).
  5. Fervent Prayer—"The effectual fer-
- Fervent Prayer—"The effectual fervent prayer" (v. 16).
- 6. Definite Prayer—"That it might not rain" (v. 17).
- 7. Effectual Prayer—"He prayed again and the heavens gave rain" (v. 18).—The Christian.

#### THE SIX FACTS OF Psalm 40:2, 3

- 1. The Fact of Sin—"an horrible pit" (Rom, 5:12).
- 2. The Fact of Salvation—"he brought me up" (I Tim. 1:15).
- 3. The Fact of Security—"set my feet upon a rock" (Ps. 46:1-3; John 10:28).
- 4. The Fact of Stability—"established my goings" (Ps. 1:3; I Tim. 1:12).
- 5. The Fact of Happiness—"put a new song" (Phil. 3:1; Ps. 30:4).
  6. The Fact of Service, or Testimony—
- 6. The Fact of Service, or Testimony— "many shall see it, and fear, and shall trust in the Lord" (John 12:11).—A. O. Odegard.

#### DIVINE POSSIBILITIES

I dare to say that-

It is possible, for those who are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be true.

It is possible to cast all our care upon Him daily and to enjoy deep peace in doing

It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.

It is possible, by taking complete refuge in divine power, to become strong through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish today an opportunity—through Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are divine possibilities, and because they are His work, the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit—to walk with God.—H. C. G. Moule.

#### **HOW LITTLE IT COSTS**

How little it costs, if we give it a thought,
To make happy some heart each day;
Just one kind word and a tender smile
As we go on our daily way.

Perchance a look will suffice to clear The cloud from a neighbor's face; And the press of a hand in sympathy A sorrowful tear efface.

One walks in sunlight, another goes All weary in the shade;

One treads a path that is fair and smooth, Another must pray for aid.

It costs so little. I wonder why We give it so little thought?

A smile—kind words—a glance—a touch, What magic with them is wrought!

#### -Author Unknown.

#### BRIEF PRAYERS

Beginning to sink, he cried, saying Lord, save me—Matthew 14:30.

- 1. Sinking times are praying times with the Lord's servants. In our hours of bodily pain and mental anguish we find ourselves naturally driven to prayer.
- 2. Short prayers are long enough. Not length but strength desirable. A sense of need is a mighty teacher of brevity.
- 3. Our extremities are the Lord's opportunities. When we can do nothing, Jesus can do all things. Let us enlist His powerful aid upon our side and all will be well.—C. H. Spurgeon.

#### PROVING THE WILL OF GOD

Romans 12:1, 2

Introduction: The will of God is: (1) good; (2) acceptable; (3) perfect.

#### I. Present Your Bodies.

- 1. How?
- a. "A living sacrifice."
- b. Wholly-every member.
- 2. Why?
- a. It is a "reasonable service."
- b. This is "acceptable unto God."
- II. Be Not Conformed "to this world."
- III. Be Fully Transformed "by the renewing of your mind."—R.

## THE CAUSE AND CURE OF INFIDELITY

#### I. The Cause:

- 1. Misrepresentations of believers.
- 2. Misunderstandings of unbelievers.
- 3. Conceit.
- 4. Sin.
- . Resisting the Holy Spirit.

#### II. The Consequence:

- 1. Sin.
- 2. Anarchy.
- 3. Wretchedness and despair.
- 4. Suicide.
- 5. Hopeless grave.
- 6. Hopeless eternity.

#### III. The Cure:

- 1. Holy living of Christians.
- 2. A will surrendered to God.
- The study of the Bible.—R. A. Torrev.

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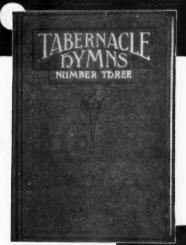
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#### "THE PROBLEM OF THE SUNDAY **EVENING SERVICE: HOW** WE MET IT'

A Symposium

From a handful of people, comparatively, who came to the evening service in Gary, (Ind.), we grew in a few years to evening congregations which overflowed the auditorium and taxed every nook and corner capacity of the church. Three features were responsible, under God:

- 1. Rousing, yet reverent, congregational singing, and simple, effective chorus choir music and special musical features.
- 2. Evangelistic preaching, backed up by prayer.
- 3. The interest of continual manifestation of God's power in soul-saving.-William Ward Ayer, now pastor, Philpott Tabernacle, Hamilton, Ont.

#### A NEW BIRTH IS NECESSARY

Because the unregenerate-

- Cannot please God (Rom. 8:8).
- Cannot produce fruit (Matt. 7:19). Cannot possess eternal life (John
- 3:36). 4. Cannot pass fixed gulf (Luke 16:26). -James Bryant.

#### THE BOY WHO LOVED HIS BABY SISTER

A Talk to Children

There was a little boy in a Western town who had a baby sister, a beautiful baby sister with curly hair, and several times when a lady passed their house she offered him twenty-five cents if he would sell her his baby sister, but he always refused. The price was not large enough.

One evening the lady was returning from up town and this little boy and his baby sister were walking just ahead of her. A sudden shower of rain began to fall and the little boy seized his baby sister in his arms and started to run home with her. The lady hurried after him, and said: "Here, you take my package and let me carry your baby!" But he refused. He was only a little fellow and the baby was heavy, but he was not going to exchange his precious baby sister for the package, no matter how valuable that package might

That is the way Jesus feels about you. It was a heavy burden to bear your sins on the cross, but Jesus would not give you up. Satan offered Him food when He was hungry, offered Him all the wealth of the earth when He was poor, offered to make Him king of this world when He was unknown and obscure, if He would step aside from the path that led to the cross and made possible your safety and mine; but Jesus refused. As the little boy wanted to carry his baby sister to their mother's arms where he knew she would be safe, so Jesus wanted to carry us to His heavenly Father's arms where He knew we would be safe. He wanted this because He loved us, loved us enough to die on the cruel cross to pay our debt to the law.

The Bible says: "Greater love hath no man than this, that a man lay down his life for his friends." Can you turn away from such a loving Saviour? Will you not come to Him? Will you not come to Him now?

-Alice Dresser Bartholomew.

# **DANGEROUS**

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#### FOLLY

- 18:9-14).
- 2. Folly of Worldly Neglect (Luke 12:16-21).
- 3. Folly of Unbelief (Matt. 7:24-27). -Fredk. A. Tatford.

#### A PERSONAL TESTIMONY

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.-II Timothy 1:12

- 1. A Personal Knowledge, "I know."
- A Personal Anowledge, I know."
   A Personal Saviour, "Whom."
   A Personal Faith, "I have believed."
   A Personal Confidence, "Am persuaded . . . . keep."
- 5. A Personal Surrender, "That which I have committed."
- 6. A Personal Hope, "Against that day."—J. C. S.

#### "THOU SHALT CALL HIS NAME"

It is not unusual to hear it said, "If it is a boy, his name will be—, and, if a girl, we shall call her—." In Scripture there are several instances given of children whose names were decided by God before they were born. In no case was it needful to use an "if," for God knew the sex and the name was of His appointing.

There was Ishmael, born to Hagar, Sarah's maid. The name has an ill sound in view of the fact that "his hand was to be against every man, and every man's hand against him." But the meaning of the name is such that we might all wish to be God's Ishmaels, for it means "God shall hear."

Soon after Ishmael, came Isaac, whose name was given before he was born, and means "laughter." Sarah laughed in mock-ery at first, but God gave her a weeping and a laughter, light to the nations and a son for her.

Nearly a millennium rolled past before we next read of a pre-named child. This time it was Solomon, in some respects the greatest king that ever lived. His name means "peaceable," for God gave peace and quietness unto Israel in his days. Out of David's many sons, for he had many, this one was the chosen of the Lord to succeed his father, and to build the great

Three centuries later another king in the succession of kings of Judah was born, whose coming had been predicted years before, and his predicted name was Josiah (I Kings 13:2), which means "founded of Jehovah," and it was a couple of centuries or more before the child was born. But when he came his name was what it had been predicted it would be, and the prophecy that accompanied the announcement was also fulfilled.

The old dispensation passed away and a new was dawning when the next pre-named child was born. The order ran, "Thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John." John means "favored of Jehovah."

Last and first, and by itself, comes the name Jesus, given to our Lord before His birth of Mary. Name above every name, "for he shall save his people from their sins."-The Torch.

#### EVALUATION

Mammon asked, "Will it pay?"
And Scholarship, "Is the measure wise,

And are you sure of the way?"
Statesmanship, "Can we find the time To finish before the night?"

But when the Seeker had heard them all He only asked, "Is it right?" -Margaret Ogden Bigelow.

#### THREE MARKS OF THE VIC-TORIOUS CHRISTIAN LIFE

- 1. It is an Abiding Life (John 15:4). 2. It is an Abounding Life (II Cor.
- 8:7).
- 3. It is an Abundant Life (John 7:38).

-H. G. Hamilton.

#### AN OUTLINE FOR ROMANS 8

- 1. Folly of Self-righteousness (Luke Poverty asked, "Will it cost too much?" 1. The Believer's Emancipation (vv. 1-13).
  - 2. The Believer's Exaltation (vv. 14-17).
  - 3. The Believer's Expectation (vv. 18-25).
  - 4. The Believer's Education (vv. 26-30).
  - 5. The Believer's Exultation (vv. 31-39). -Elmer E. Tiedt.

# A THREEFOLD PURPOSE OF CHRIST'S DEATH IN REFERENCE TO THE BELIEVER

- 1. That we might live through Him (John 10:10).
- 2. That we might live for Him (II Cor. 5:15).
- 3. That we might live with Him (I Thess. 5:10).-Geo. Hucklesby.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

R. I. Humberd gave his Bible Chart lectures at the Fundamental Union Church at Marathon, N. Y., October 10-13.

Wiley S. and Mrs. Young, who began their fourth pastorate year in the First Baptist Church of Apollo, Pa., October l, assisted F. N. Parsons of New Kensington, Pa., in a three weeks meeting with good results.

Philpott-McKee Evangelistic Party closed a campaign in Evansville, Ind., October 15, and on the twenty-second started an engagement in Buffalo, N. Y., under the auspices of the Christian Laymen's Association. More than thirty churches co-operated.

Homer W. Grimes and party began their fall season with a united evangelistic campaign in Mechanic Falls, Me. The town experienced a far reaching revival. Mr. Grimes conducted a campaign in Quincy, Mass., in October.

Dr. John S. Hamilton, of Winona Lake, Ind., reports a union meeting of seven churches held in October and including Olyphant, Blakely, and Dickson City, Pa. The meetings were held in a large tent and great crowds attended, and a real spirit of the old-time revival prevailed. Many accepted Christ and consecrated their lives to His service. The music, with Walter C. Schofield, of Wilkes-Barre, in charge, was a feature as most of the large chorus was made up of Welsh voices.

The Farrar Evangelistic Party, beginning in November, conducted a tent campaign in Fresno, Calif. The evangelist says that from all indications this meeting will run through December. October was spent in Clovis, Calif., in a union tent campaign with the First Baptist Church and the Methodist Church South co-operating. The closing service was climaxed with a score or more of the young people giving themselves for life service, many of them intending to go to the Moody Bible Institute for their training. Pray for this party.

O. M. Stucky sends the following report of his year's work: campaigns, 15; services, 246; attendance, 37,422; prayer requests, 213; professions, 817, Gospels distributed, 948; Bible chapters read, 65,205. One woman read the Bible through in fifteen days and another in twelve days, and several read the New Testament through during the campaign.

John W. Troy closed a seventeen-day evangelistic campaign October 10. There were about 160 professions of faith and and rededications of life to Christ. On the last night of the campaign nearly one hundred young people came forward to volunteer their lives for definite Christian service. The church was greatly strengthened in all its departments. Mr. Troy also reports a blessed time in a revival, in Kane, Pa., for the Methodist and Swedish Mission Churches. On the first Sunday night 59 came to the altar. Mr. Troy's next meeting was in Elkhart, Ind.

The Bonney Workers report a full fall schedule of work. Their first meeting was with the First Methodist Church in Effingham, Kan. Following this they were with the First Methodist Episcopal Church South, at Ada, Okla.; during the last three weeks of October with the Central Avenue Methodist Episcopal Church in Kansas City, Kan., and during November they were with the Beechview Methodist Episcopal Church in Pittsburgh, Pa.

Dr. Leon Tucker and Musical Messengers just closed a great meeting in Belmont Baptist Church, Philadelphia, Pa. Dr. George Moaba is pastor. God greatly honored the testimony and the music was received enthusiastically by the Philadelphia folk. More than ninety came forward, some to accept Christ and others to yield to Christ for life service. The party next went to Nankin, Ohio, and will next visit Highland, Ind.

The Musical Whites assisted in the First Baptist Church of Eldora, Iowa, in a revival meeting, closing Sunday, October 29. The pastor and people were greatly enthused over the results and said it was the greatest awakening in that city in eighteen years. Dr. T. F. Cooke, of Keokuk, Iowa, was the speaker, having the old-time message that brought conviction. The organization of a Happy-Helpers Club for boys and girls, and a Young People's Prayer Council were features of the campaign. The Whites are now engaged in a campaign in the Riverside United Brethren Church of Muncie, Ind. They request the earnest prayers of their friends.

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Earl L. Wolslagel writes, "I have been in outstanding revival meetings in Danville, Ky., Richmond, Glasgow, Portsmouth, Va., since September first. I closed the present year's work in a campaign with the First Baptist Churches of Lexington, N. C., and Frankfort, Ky., Nov. 12-Dec 10."

Paul and Mrs. Hutchens closed a fruitful two weeks meeting October 22 with the Benson Baptist Church of Omaha, Neb., George D. White, pastor. The meetings were blessed with a large number of decisions for Christ in addition to several consecrations and a goodly number who united with the church. Mr. and Mrs. Hutchens conducted a two weeks campaign October 23 to November 5 with the First Baptist Church, Laramie, Wyo., Rutherford L. Decker, pastor.

Moody Bible Institute Monthly

Ray Osterhouse and Kermit Finley spent September and October in meetings in Grandview, Iowa, Dixon, Ill., Rockford, Ill., Aurora, Ill., and Chicago. On October 23 they began a two months engagement with Dr. Henry Savage, of Pontiac, Mich. God is blessing the ministry of these two young men and many souls are being saved as a result.

L. Brooks Laumann conducted a successful revival, October 1-15, in Decatur, Ill., Third United Brethren Church, Isaac Summers, pastor. There were 37 souls saved at the altar, 24 accessions to the church, a wonderful spiritual refreshing. A feature of the meetings was a twenty-four hour period of prayer and fasting conducted by the evangelist.

A. H. Leaman held a series of meetings September 24 to October 8, in the East White Oak Mennonite Church, Carlock, Ill., R. J. Zehr, pastor. The Lord was pleased to bless the church during these meetings. There were several who confessed Jesus Christ as their personal Saviour and several who consecrated their lives to Him.

The George Dibble Evangelistic Party held a successful meeting in October in a large tent in Nashville, Tenn. Four neighborhood churches co-operated. Many church members who had grown cold and lost all interest in spiritual things came back to Christ and went back to their churches fitted for a real work for God. The Dibbles closed a meeting at Bethel Baptist Church, Kalamazoo, Mich., October 29.

Wm. F. and Mrs. Rawlins closed their summer work with the Christian Business Men's Committee of Chicago on October 1. They had a successful summer's work. They held 76 open air meetings, 34 church meetings, gave out 2,375 Gospels of John, and 17,000 tracts. They report 157 definite decisions for Christ. After closing their work with the Christian Business Men's Committee they held a two weeks campaign with the Mid-West Bible Church, Chicago, Torry Johnson, pastor. This was followed by a two weeks meeting with the Lewis Avenue Baptist Church, Toledo, Ohio, where God marvelously blessed with many reconsecrations and a number of definite decisions for Christ. The party assisted by Burton J. Keeley and Elmer J. Kimball, of Chicago, plan to make their way to the Pacific Coast giving lectures on "The Menace of Communism in America,' showing illustrated slides of pictures of Russia, going into the high schools and giving out Gospels of John to those who promise to read them and organizing prayer groups in the churches. They ask the readers of the Moody Monthly to pray for them that they may be used for the salvation of the lost.

Paul A. Gross closed a revival October 8 in the Christian Church, Plevna, Mo. There were seven conversions during the meeting. Mr. Gross' next meeting was with the Christian Church of Bethel, Mo.

Carl Bassell was evangelist for a two weeks revival meeting in the First Baptist Church, Tucson, Ariz., R. S. Beal, pastor. There were 111 professions of faith, 23 who united with the church by letter, and 12 through experience. The attendance was large at every service and the church was greatly refreshed.

J. B. Phillips closed a gracious revival October 15 in the First Baptist Church at Chickamauga, Ga., Carl R. McGinnis pastor. There were 55 additions to the church. Mr. McGinnis reports that his people were built up in the faith and doctrines of the Word of God and led into a greater devotion to the Lord and the church.

T. Bertram Miller, of the Christian and Missionary Alliance, closed his ministry July 5, at Orrville, Ohio, Gospel Tabernacle, to accept the call as district evangelist and extension worker for the South Pacific District, which includes California, Utah, Nevada, New Mexico and Arizona. Since that time he has conducted meetings for seven weeks in Fullerton, Calif., two weeks at Huntington Park, Calif., and in Lompoc, Calif. Mr. Miller has also ministered in Pasadena, Glendale, Santa Barbara, Santa Ana, Monrovia. He was the afternoon speaker at a large district young people's rally on Labor Day, in Los Angeles.

Dr. and Mrs. H. P. Dunlop report good meetings in Colorado. In a 160 mile mountain trip they dropped tracts in many mail boxes, spoke at three school houses, taught the children songs and prayer. They also evangelized the men on the road.

Herbert J. McNeese closed a ten day meeting October 24 in the Baptist Church, Star Junction, Pa., W. H. McAllister, pastor. At least six came to Christ. Wonderful children's services were held.

T. C. Crume and I. C. Petree conducted a good meeting in October in the Immanuel Baptist Church, Louisville, Ky. Dr. Crume recently held union meetings at Cynthiana, Ky., and Birmingham, Ala., and a church meeting in Gas City, Ind. Hundreds were saved in these meetings.

Ralph and Mrs. Shirk, Neodesha, Kan., closed a meeting October 22 with the Methodist Church as Cherryvale, Kan. There were 50 decisions for Christ. During the first part of November they conducted a union revival meeting in Junction City, Kan., with six denominations co-operating.

L. James and Mrs. Kindig write, "God blessed in a two weeks campaign in Reynolds Evangelical Church near Ashton, Ill., the latter part of September. The church was stirred by the work of the Holy Spirit and a goodly number were saved. In October we assisted Harry McCormick Lintz in a campaign in Evanston, Ill. A hundred or more have found Christ and over two hundred have renewed allegiance to Him as Lord. Many have been restored. Real old-time revival fire is burning. Join us in praising God."

Guy W. Green assisted Claude K. Davis, pastor of the First Presbyterian Church, in a series of evangelistic meetings September 27 to October 8. Fifteen persons were added to the church. Mr. Green next held services October 11-22 in the First Presbyterian Church, Sapulpa, Okla., with Pastor Charles D. Todd. There were 16 additions to the church, 14 of which were by confession of faith. Crowds were large through the meeting.

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SCIENCE PRESS PRINTING CO., L. or from the author, Emporia, Kansas Lancaster, Pa.

James B. and Mrs. Little, Pageland. S. C., conducted a two weeks revival September 10-24, in the Glenwood Mission Church of Chicago, Ill., of which Robert J. Vaughn is pastor. Charles Greer continued the meeting a third week. Albert Michealson conducted the music throughout the services. The campaign proved a great blessing to the community.

Ira P. Dean writes, "During the past season we have had successful campaigns in Northumberland, Pa., where the services continued three times longer than originally arranged and where many souls were saved. From Northumberland we went to Montandon, Pa., where an encouraging number accepted Christ. Meetings were also conducted in Sunbury and Summerdale, Pa., and New York City. In every case there was a deepening of interest in spiritual things, a pronounced conviction for sin, and open confession of Christ. Many dedicated themselves to God for service."

Violet J. Heefner and Anna J. Sudenga held a campaign October 15-22 in the Sciola Union Church near Villisca, Iowa. Fifty-five people accepted Christ as their Saviour and 8 young people gave their lives to definite Christian service; 32 people were baptized on the last Sunday afternoon. This church has been without any preaching or pastor for several years, but they are now taking steps to secure and support a pastor. On October 29 Misses Heefner and Sudenga began a two weeks engagement in the Union Brethren Church of Kearney, Neb., Victor A. Clocksin, pastor.

Martin L. Long, pastor of the First Baptist Church of South Chicago, held meetings September 12-24, in the First Baptist Church of Bradford, Ill. This revival was mightily used of God to the building up of the work in Bradford. Preaching the old-time gospel from night to night Mr. Long was rewarded by seeing numbers accept Christ as Saviour and others devote their lives completely to the ministry. Paul C. Allen, the pastor of the church, was in charge of the music and was assisted by a number of talented musicians. The church was crowded each evening, record attendance being cared for several times. The work has proved lasting, and the church and pastor are deeply grateful to God for the work of His servant in their midst.

Sylvester Sanford held a two weeks meeting in the United Brethren Church, Loveland, Colo., in September. There were 14 conversions and 38 reconsecrations reported. A children's chorus of

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30 voices furnished the music. Mr. Sanford next assisted the pastor, J. H. Campbell, in Minot, Colo., for two weeks. This closed seven weeks of evangelistic effort in mission churches in Colorado.

Neil McIntyre, Scotch blind evangelist, held meetings October 15-29, in the Gospel Tabernacle, Muskegon Heights, Mich., of which A. C. Gunst is pastor. Good attendance and interest was enjoyed by the evangelist. There were ten who accepted Christ as their Saviour.

C. W. Harris closed an engagement October 29 in the First Christian Church, Pontiac, Mich., Leland Marion, pastor. A large number of conversions were reported. Mr. Harris went to West Pittston, Pa., the first of November for meetings. He asks the prayers of all the readers of this department.

The Southwest Bible and Missionary Conference held its thirty-third annual meeting August 1-13 at Camp Elden, three miles east of Flagstaff, Ariz. The Missionary Conference grew from difficulties experienced by pioneer missionaries among the Indians, from a desire to make easier the spread of Christianity among the native people of the Southwest, and to increase the efficiency of the workers among them. As a result of these annual conferences, which are attended by missionaries of all denominations, many salutary features have been accomplished, and many factors of misunderstanding and duplication have been eliminated. The program was interdenominational. The primary purpose of the conference this year was to build for unity and co-operation in the work of serving the Indians. The sessions were well attended and a great blessing was experienced.

#### NOTES OF THE EXTENSION DE-PARTMENT OF THE MOODY BIBLE INSTITUTE

Max I. Reich held meetings October 1-6, in the First Methodist Protestant Church, Wilkes-Barre, Pa., A. E. Russell, pastor; October 15, 17, and 19, in the Union Congregational Church, Cedar Grove, N. J., E. A. Geitner, pastor, and October 16, 18, 20, 22, in the Emanual German Presbyterian Church, Max C. Rost, pastor; October 23-27, in the First German Methodist Episcopal Church. Patterson, N. J. Arnold Grob, the pastor, wrote, "Dr. Reich is a Bible expositor. We were wonderfully blessed through his ministry."

W. W. Shannon held a series of meetings October 15-29 in the First Evangelical Church of Norwood Park, Chicago, Ill., F. L. Reetzke, pastor.

Dr. John C. Page began his work on the Pacific Coast October 22 in Calvary

Community Church, Placentia, Calif., Don Milligan, pastor. The meeting continued to November 5.

Dr. Henry Ostrom filled an engagement October 1-8 in the Fourth Baptist Church, Minneapolis, Minn., Verner I. Olson, pastor. Thirty professed conversion. October 15 he preached at Crawfordsville, Ind., in the morning at the Methodist Episcopal Church, Paul Benedict, pastor, and in the evening in the First Baptist Church, Greencastle, Ind., G. Karlson, pastor. During the week of October 22-29, he conducted a conference of unusual interest and blessing in Toledo, Ohio, It was held in the First United Presbyterian Church, Fred J. Mitchell, pastor. Several professed con-

Harry McCormick Lintz conducted a union meeting October 8-29 in Evanston, Ill. It was held in Emanuel Methodist Church, C. G. Wallenius, pastor. The cooperating groups were from the Swedish Christian, Calvary Baptist, Swedish Free Churches, and the Salvation Army. The heads of these organizations are P. E. Palmquist, who had charge of the details, W. Turnwall, W. U. Lindquist, and Ensign Hamilton. The average attendance was over six hundred during week nights, the Sunday services going well over a thousand. The steadily increasing attendance was served through a microphone installed in the Sunday School auditorium, but on Sundays even this provision for overflow proved inadequate so that many were turned away. There was unbroken harmony throughout and the Spirit of God was manifestly present. This favorable condition is reflected in 96 professed conversions, 26 backsliders restored to fellowship, 257 consecrations and 74 volunteers for life service in Christian work. One pastor said, "This is the most satisfactory union service I have ever been in."

#### **FUTURE ENGAGEMENTS**

Harry O. Anderson—Nov. 26-Dec. 10, Holtville, Calif.; Jan. 7-21, Garden Grove, Calif.; Feb. 14-18, San Diego, Calif.; Feb. 25-Mar. 11, Camarillo, Calif.; Mar. 18-Apr. 1, San Diego, Calif.; Apr. 8-22, Colton, Calif.; Apr. 29-May 13, Los Angeles, Calif.; May 22-25, Riverside, Calif.; June, Rochester, N. Y.

"The Ronary Warks."

"The Bonney Workers"—December, Pittsburgh, Pa.; January, Altoona, Pa.; February Pittsburgh,

Homer W. Grimes—Nov. 28-Dec. 17, Caribou, Me.; January, Detroit, Mich.; February, Bridgeport, Conn.; March, Ansonia, Conn.

Me.; January, Detroit, Mich.; February, Bridgeport, Conn.; March, Ansonia, Conn.

Heefner and Sudenga Party—Dec. 3-10, Oak Park, Ill.

W. E. Pietsch—November, Philadelpia and Pittsburgh, Pa.; December, Chicago, Ill., and Fort Worth, Tex.; Jan., '34, Long Beach, Calif.; February, Los Angeles, Calif.; June, second trip to Australia for 6 months to year, will cover strategic points throughout continent.

Philpott-McKee Party—Nov. 28-Dec. 10, Boston, Mass.; Dec. 12-22, Germantown, Pa.; Jan. 7-21, Fargo, N. Dak; Jan. 28-Feb. 11, Wenatchee, Wash.; Feb. 18, Mar. 4, Vancouver, B. C.; Mar. 7-15, Portland, Ore; Mar. 18-Apr. 1, Los Angeles, Calif.; Apr. 8-22, San Pedro, Calif. Sylvester Sanford—Nov. 20-Dec. 10, Newcomeratown, O.; Dec. 11-Jan. 1, Maquon, Ill.; Jan. 1-7, Philadelphia, Pa.; Jan. 8-21, Salamanca, N. Y.; Jan. 22-Feb. 4, Princeton, Ind.; Feb. 5-18, Walla Walla, Wash.; Feb. 19-Mar. 4, Spokane, Wash.; Mar. 5-18, Harlem, Mont.; Mar. 19-Apr. 1, Great Falls, Mont.; Apr. 21-5, Glendive, Mont.; Apr. 16-29, Ollie, Mont.; Apr. 30-May 13, Carlyle, Mont.

Gipsy Smith, Jr.—Nov. 29-Dec. 17, Pine Bluff, Ark.; Jan. 7-21, '34, Miami, Fla.; Jan. 28-Feb. 11, Birmingham, Ala.; Mar. 18-Apr. 11, Richmond, O. W. Stucky—Nov. 21-Dec. 3, Fowlerville, Mich.; Dec. 10-24, Haskins, O.

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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Light Out of Darkness, compiled by Sarah C. Peet.

Sarah C. Peet.

This compilation is one of poems and papers of Eleanor Ingle Pilson, with a Foreword by Dr. R. F. Campbell, of Asheville, N. C. Miss Pilson was an alumnae of the Moody Bible Institute, who within a year after her conversion to Christ "made a definite contract with God to go to the foreign field." The story of her eight years of service in China is briefly sketched in this booklet, but as Dr. Campbell says, "The full fruitage of her consecrated life eternity alone will reveal." Miss Pilson was not only a devoted and fruitful missionary, but she was also gifted with her pen both in prose and poetry, and several examples of the latter gift are included in the compilation by Miss Peet. The last named was associated with Miss Pilson in their work in China, and the souls of the two young women are closely knitted together. The following is the compiler's beautiful tribute to her friend:
"So pure, so white, with a celestial light!

"So pure, so white, with a celestial light!

The fragrance of thy life shall ever be,
Oh, sweeter far, than earth-born lilies are,—
A resurrection lily thou to me."
88 pages. 8½x5 inches. Fleming H. Revell
Company, New York.

J. M. G.

The New Knowledge about the Old Testament, by Sir Charles Marston, F. S. A.

S. A.

This is one of the latest of the many works on archæological research now coming on the market. It is brief, but highly valuable because of the plain manner in which the data are set forth, challenging the interest of the average man. Its frontispiece is a picture of the daughter of Pharaoh who found the infant Moses in the ark of bulrushes. There are also pictures of the Pharaohs of the oppression and the exodus, of the mounds of Jericho, and other confirmatory evidence of the hisalso pictures of the Pharaohs of the oppression and the exodus, of the mounds of Jericho, and other confirmatory evidence of the historicity of the Old Testament. The text contains proof of the original monotheism and the use of the Old Testament names for God long before the days of Moses. Proof of the Flood, of the dispersion after the Flood, of the supremacy of Shem, and the subservience of Canaan are also presented. There is a date for the exodus that satisfies both Bible and Egyptian chronology and history. There is proof that writing was in common use in Moses' time, and especially is there proof for the correctness of the book of Joshua, particularly its account of the fall of Jericho, and lastly, there is a reconciliation of the foregoing with the history and chronology of the book of Judges.

We have read every page of the book with relish and can set our seal to its closing sentence: "Those who in all sincerity desire independent proof of the correctness of Christ's attitude to the Old Testament will welcome the new knowledge that archaeology is giving us."

182 pages. 7½x5 inches. Eyre and Spottiswoods, London.

The Gist of the Lesson, by Dr. R. A.

The Gist of the Lesson, by Dr. R. A.

Torrey.

This book, as its title indicates, gives the gist of the International Uniform Sunday School lesson. While it is true to its title, it is a marvel of condensation, making it a vital expository commentary on the lessons. It is intended to furnish Sunday School teachers with the text and suggestive comments in such form that they may always have them with them so as to improve the spare moments. While intended primarily for teachers, it will be found a most valuable help to all the members of a Sunday School class.

The current issue is the thirty-fifth year of this publication.

157 pages. 5½x2¾ inches. Fleming H. Revell Company, New York. 35 cents.

P. B. F.

The Cokesbury Marriage Manual, edited by William H. Leach.

edited by William H. Leach.

In the solemnization of marriage, the minister will have at hand a beautiful and serviceable manual of pocket size. The marriage services of a number of denominations are given, as follows: Protestant Episcopal; United Lutheran Church in America; Methodist Episcopal Church, South; a Baptist service (not official); a Presbyterian service, and a number of others which are not denominations and of the Federal Council of Churches are given, also the legal provisions of each state of the Union. A Funeral Manual has been compiled by the same editor. A minister will here find much valuable matter on the institution of marriage, even though the liturgy of his particular church is not available. 160 pages. 6½x4½ inches. Cokesbury Press, Nashville, Tenn. \$1.00. W. M. R.

The Conflict of the Ages, by A. C. Gaebelein, D.D.

The title of this remarkable book but vague-The title of this remarkable book but vague-y expresses its shuddering pertinency to our times. It is for statesmen to read, especially American statesmen as the Russian envoy is approaching our shores. The mystery of law-lessness, whose origin, development and com-ing defeat it effectively treats, is set forth by a courageous scholar who has kept himself alive to the world movements of his day and who at the same time knows the Holy Scrip-tures beyond most of his contemporaries.

Particular interest attaches to chapter 6 of

tures beyond most of his contemporaries.

Particular interest attaches to chapter 6 of the book dealing with World Revolution in which the author shows his familiarity with "The Protocols of the Elders (or Wise Men) of Zion." and that other book of parallel interest, "The Cause of World Unrest," by the editor of the London Morning Post.

Dr. Gaebelein reminds one of "the children of Issachar, which were men that had understanding of the times" (I Chron. 12:32).

171 pages. 8½x5½ inches. "Our Hope" Publishing Company, New York. \$1.00.

J. M. G.

Voices from the Silent Centuries, by Harry Rimmer.

by Harry Rimmer.

This author, president of the Research Science Bureau and Fellow of the American Geographical Society, here turns from his helpful writings on physical science in defense of the Bible, to give us in brief compass the latest results of archaeological discovery to the same end. He demonstrates first that the three centuries after the Church was established were by no means silent, for research now offers a constant succession of scriptural quotations and comments by the patristic writers dating back to the apostles, amply supers dating back to the apostles, amply sup-ported by Jewish records and other linguistic evid-nce which well informed scholars do not attempt to question. Our biblical text rests

attempt to question. Our biblical text rests secure.

Still more valuable is Mr. Rimmer's explanation of the Koińe Greek language of the New Testament and its recently discovered relation to the classical forms that Alexander everywhere displaced as fast as he conquered. By this providential change the known world was prepared to hear the gospel in a flexible and familiar tongue. The common speech in the course of time became forgotten and confused translators knew simply the Greek of the classics. But whole libraries of that age are now being dug up and this book gives many examples of the exact meaning of Scripture words over which we have long puzzled. It is a rich contribution to exegesis as well as a convincing apologetic, and merits wide It is a rich contribution to exegessis as well as a convincing apologetic, and merits wide use by students of the Word. At the end is added a bibliography of sound and scholarly books for further study.

94 pages. 8x5 inches. Research Science Bureau, Los Angeles, Calif. 50 cents.

H. E. S.

The Story of Our Hymns, by Ernest Edwin Ryden.

The pastor of the Gloria Dei Lutheran Church, St. Paul, Minn., has rendered a highly valuable service to the ever increasing number valuable service to the ever increasing number of lovers of the noble hymns and songs of the Church. The delightful literary style makes for easy and edifying reading; the fund of information is gratifying, and the threefold index places the subject matter within ready access for research work. The matter is brought forward under five chief divisions: Part I—Early Christian Hymnody; Part III—German Hymnody; Part IV—English Hymnody; Part IV—English Hymnody; Part V—American Hymnody. The bibliography names not less than forty authors, and even more valuable texts. Withal, this is a book the reader will be loath to lay down, when once he catches the swing of the author's enthusiasm and interest.

504 pages, 8x5½ inches. Augustana Book

504 pages, 8x5½ inches. Augustana Book Concern, Rock Island, Ill. \$2.00. W. M. R.

The Bible Story in Christian Education, by Laura Esther Haugh.

cation, by Laura Esther Haugh.

Made to feel through the first chapter the vitalizing power of the Bible story properly told, the reader is eager to learn the principles and art of effective story telling which follow. What stories to choose suitable for the interests of the hearers and the occasion, how to prepare, and how to tell the story are clearly and interestingly explained. Teachers and others who may be willing to take part in making the Bible and Saviour known and loved, will heartily welcome this excellent instruction in story telling.

116 pages. 7½x5 inches. Elgin Press, Elgin, Ill.

Apolo of the Pygmy Forest, by A. B. Lloyd.

This little book has proven so desirable that in ten years it has run through ten impressions, the last printing being as recent as May, 1933. It contains the earlier record of Rev. Canon Apolo Kivubulaya. The later record was reviewed by us in our October issue. With no great natural ability, and with a minimum of education, this African count made his your to the front rank of the saint made his way to the front rank of the Baganda clergy by sheer force of character. A beautiful photograph of Apolo by the late Dr. A. T. Schofield, the Harley Street physician, is a striking feature. Failure to read this and Archdeacon Lloyd's later book, More about Apolo, is to deny yourself a great priv-

ilege.
62 pages. 71/4x43/4 inches. Church Missionary Society, London. 30 cents.
J. R. R.

God and Gog, by Louis S. Bauman, D.D.

D.D.
The secondary title, "The Coming Meeting between Judah's Lion and Russia's Bear," explains to the uninitiated the general character of this excellent booklet on prophecy. Dr. Bauman not only has a clear grasp of prophetic knowledge, but is also an observant student of the strange and mystifying times in which we live. An understanding of prophecy is necessary to the understanding of the unusual events now occurring in the world, and which are causing so much confusion and alarm in minds and hearts of men. All Christians in these days should be students of prophecy.

dents of prophecy.
40 pages. 53/4x41/4 inches. Bio
Room, Los Angeles, Calif. 15 cents. Biola Book

The Consummation.

Mystery Babylon, by Keith L. Brooks. In these two pamphlets the editor of Prophecy Monthly has shared with us some important discussions. The first of the two is the larger and more important and treats is the larger and more important and treats briefly of a number of prophetic topics which are more or less vital, and which are being made even more so than ever because of the swiftly changing times in which we live. Prophecies which belong to the end of the present age are even now being fulfilled. Mystery Babylon deals briefly with Babylon in the book of Revelation as the "Mother of Abominations." Abominations

Brooks Publishers, Los Angeles, Calif. 25 cents and 10 cents respectively. G. S.

The Appointed Time, by Brig. Gen-al F. D. Frost, C.B.E., M.C., Q.A. eral (retd.).

(retd.).

The secondary title is "The Present World Crisis, the Disease and the Cure." The author believes that we are now in the time, or nearly so, that is prophesied in Daniel 8:19 and 11:29. God truly "hath determined the times before appointed" (Acts 17:26). From a prophetical point of view the author deals intelligently and temperately with the deplorable world-conditions of today. His object is twofold: (1) To show unbelievers that the Bible is the inspired Word of God because of the accuracy of its fulfilled prophecies; and (2) to revive the faith of doubting Christians. The book is both informing and stimulating. It helps one to better understand prophecy as applied to our own times. It throws light on the Jewish problem as it stands today; on the present political and religious forces in Europe, especially the Anti-God confederacy, and on vital present-day conditions. conditions.

103 pages.  $8\frac{1}{2}$ x5\frac{1}{2} inches. Pickering and Inglis, London. 40 cents. G. S.

My Candelabra, by Kenneth S. Seibert.

My Candelabra, by Kenneth S. Seibert. In the most simple and concise manner the author has answered the questions, What is the Bible? Who wrote it? Where did we get it? One page is given to each of the sixty-six books, and this is followed by twelve pages of significant facts on one hundred important Bible characters, with Scripture references. The third section of the book is a chronological outline of the Bible and the life of Christ, followed by the miracles in the Gospels, the Old Testament, and the New Testament Church, a list of the parables, and a table of scriptural weights, measures and money. The fourth section contains twelve pages of every-day questions and Bible refermoney. The fourth section contains tweiter pages of every-day questions and Bible refer-ences for the questions. The last section pro-vides a list of prayers for every occasion and a poem embodying the Lord's Prayer. On the covers and the adjacent pages is given a calendar of Bible readings for every day in the year. A very useful book for elementary the year. A very useful book for elementary Bible instruction.

143 pages. 834x534 inches. Lincoln Press, Fort Wayne, Ind. \$1.50.

C. H. B.

#### Know Your Local Church, by Bert Wilson.

We are indebted to the author for his diagnosis of the conditions in the local church and his many excellent prescriptions for its ailments. He points out that a church should be measured in a general way on the basis of its worship, work, and giving, worship to be tested by attendance of the members, work by their purposeful activity, and giving by be tested by attendance of the members, work by their purposeful activity, and giving by their practice of stewardship. On this basis he discloses the present weakness in the average church and its woeful lack of efficiency. He points out that with our new industrial adjustments which will give the American people so much more leisure time, there is no excuse whatever for their not giving a larger amount of their time to the church. In fact, he says it is inevitable that leisure time will produce either more Christians or more criminals, and therefore the church must meet present conditions by rallying its membership and enlisting each member in some activity of the church.

261 pages. 7½x5½ inches. Standard Publishing Company, Cincinnati. \$1.59.

C. H. B.

Addresses on the Song of Solomon, by H. A. Ironside, Litt.D.

by H. A. Ironside, Litt.D.

The Church is indebted to Dr. Ironside not only for the many printed dissertations on Bible books and themes, but especially for the careful study and clear thought he has given to the more difficult portions of Scripture. The Song of Solomon is perhaps the least understood book in the Bible and most difficult to explain, and these meditations, which were originally given as prayer meeting talks in the Moody Memorial Church, will be found both instructive and inspiring. Dr. Ironside finds difficulty in accepting Ewald's interpretation of the Canticles, and suggests an alternative explanation which we believe many will find more satisfactory. many will find more satisfactory.

137 pages. 7¼x4¾ inches.

Brothers, New York. \$1.00.

Keep Smiling, by Ernest Barker.

This book presents "a plea for the cultiva-tion of a spirit of cheerfulness," and a read-ing of its seventeen chapters will accomplish much toward that end. Attention is called to the many times that the word "joy" and its equivalents are used in the Scriptures. The style, as well as the spirit, employed in this book is quickening and provocative of in-

128 pages. 7½x5¼ inches. Pickering and Inglis, London. 60 cents. W. M. R.

#### A World without Christmas, by James Black.

In a delightful short story with a historical setting, a true Christmas message is set forth. In a dream the author is transported to ancient Rome. In turn he visits with an old Roman priest, and the prisoner, Paul. By this means the beauty of the Christian life is pictured in glowing contrast to the life with-out Christ. Paul is clothed with a new life out Christ. Paul is clothed with a new life in this human-interest setting. The teen age reader, especially, might be aroused to new appreciation of Bible characters through this

43 pages. 6½x4 inches. Revell Company, New York. Fleming H. J. E. C.

Revell Company, New York. J. E. C.

Robert Moffat, by D. J. Deane.

A well written story of the life and labors of this distinguished missionary pioneer and his dauntless wife. Together they met the primitive hardships of South Africa, braved the dangers and threatenings of savage tribes, and planted the seed of the new life in Christ Jesus. Their very devotion and sacrifice eloquently proclaimed the gospel, which a strange language made difficult to tell forth with the lips. Long and fruitful years were granted them, with the joy and satisfaction of gathering in a harvest of loyal hearts who truly adorned the doctrine of God's grace. For those who are not familiar with the life of Moffat this volume will prove of great interest and worth.

interest and worth.

191 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents. W. H. H.

#### Law and Grace, by F. R. Havergal.

Law and Grace, by F. R. Havergal. This is not a doctrinal presentation, as the subject would lead one to think, but the life story of one of the chosen race, saved in Russia, who through a long fruitful life ministered to both Jew and Gentile in Europe and America. It is a story of sacrifice and devotion, of a love for the Jew which should be more evident in the Gentile pulpit today. It provides an account of Jewish evangelization, personal work, the founding of an orphanage and a Bible institute, a pastoral ministry, a practical demonstration of the providential workings of God in the life and work of the author, and a story of answered prayer. The book is an autobiography written at the request of Mr. Havergal's students, and should bring encouragement and wise counsel should bring encouragement and wise counsel

to the reader.
229 pages, 73/4x51/4 inches. The Bookstall,
Washington. Paper, \$1.00.
K. S. W.

## The Inadequacy of Evolution, by Chester K. Lehman, A.M., Th. B.

Chester K. Lehman, A.M., Th. B.

Since evolution persists in promulgating its falsity despite the fact that it never has been substantiated, new exposés of its fallacies are always in order. The present volume is one of the best. The author attacks from a new angle and shows that evolution fails both as philosophy, as a science, and as a religion. The book is not speculative, but presents undeniable evidence. He meets false theories with rigid facts. Every phase of evolution seems to have been considered and answered. Each chapter reveals a wide range of knowlseems to have been considered and answered. Each chapter reveals a wide range of knowledge and a thorough familiarity with the problems considered. To our mind he successfully shows the inadequacy of evolution either as an explanation of the universe, or a satisfactory method of development, or a way of life. Viewed scientifically or historically evolution is inadequate. To young people out of high school and also to all educated people who do not have time to gather all the facts, we heartily commend this illuminating and satisfactory defense of the truth.

ruth.

255 pages. 73/4x5½ inches. Mennonite
Publishing House, Scottdale, Pa. \$1.25. \$1.25. G. S.

Bone of His Bone, by F. J. Huegel.

The author holds before us a standard of Christian living from which most of us unhesitantly shrink. He shows how we may attain to it, by pointing out that real Christian experience is not an imitation of Christ, but identification and participation with Him. A very challenging, heart-searching book.

128 pages. 7½x5 inches. Marshall, Morgan and Scott, Ltd., London. \$1.00. D. L. F.

#### Gospel Sword Thrusts, by Mark A. Matthews, D. D.

This is a clear, concise, fearless statement of the fundamental doctrines of the Christian faith written in a simple and convincing style to hold the interest and meet the needs of the Christian who is not well taught and who therefore needs to be grounded in the truth. It is at once a defense of the faith and a plain statement of doctrine, suited not for classroom purposes but for the Christian reader in his home. The book could wisely be given to the unsaved trader who is under the inin his home. The book could wisely be given to the unsaved reader who is under the influence of false doctrine.

156 pages. 7½x4¾ inches, Pickering and Inglis, London. 35 cents.

K. S. W.

# Studies in the Four Gospels and the Life of Christ, by H. S. Miller, M.A.

Life of Christ, by H. S. Miller, M.A.

The author intends this to be a textbook for schools, Bible classes and individuals. For the study of the Gospels he gives a great deal of attention to the Synoptic problem and the fourth Gospel, bringing out all the main points of agreement as well as different characteristics. This he follows with date, purpose, key text, and general outline of each Gospel, with a short account of the apocryphal Gospels.

In the study of the life of Christ he employs the unique plan of requiring the students to set forth the outstanding events in a series of twelve maps. While these studies are a little advanced for the average person and would be better understood and appreciated by the student in a theological seminary, nevertheless they contain real values for nary, nevertheless they contain real values for those who would pursue a critical study of

74 pages. 8½x6 inches. Word-Bearer Press, Houghton, N. Y. 40 cents. C. H. B.

#### Facets of the Faith, by W. Graham Scroggie, D.D.

In a day of unbelief and of loose theological In a day of unbeliet and of loose theological thinking upon the part of many leaders in the Church, this volume from the pen of one of its great preachers is timely. Jesus Christ is set forth as the world's only hope, "but it is a tragedy and a crime that the organized Chrisitan Church only half believes it, . . . yet if the Church is not to perish there are some things which she must believe with all her soul, and of these, the deity of Christ, and His redeeming and saving death and resurrection must stand at the center, for these truths are witnessed to alike by revelation, history and experience." While these doctrines are not specifically discussed as such, they underlie all others. The twelve chapters are a popular explanation and defense of vital elements lar explanation and detense of viral elements of Christianity, and were probably delivered as sermons. All are interesting and helpful to correct thinking and earnest living.

191 pages. 7½x4½ inches. Pickering and Inglis, London. 75 cents. G. S.

#### The March of Democracy, Vol. II, by James Truslow Adams.

This concluding volume, entitled From Civil War to World Power, brings a carefully planned and very readable history of America down to the current year, and will prove a widely popular Christmas gift. Swift narration with sufficient detail and helpful analysis at vital points, supplemented by hundreds of effective illustrations, presents the important features so easily forgotten which mark our advance to international leadership. Naturally the author's judgment upon recent and present the author's judgment upon recent and present statesmen and their policies will not win the approval of all readers, yet there is profit in critical examination. In the present economic crisis his comparison with those which have crisis his comparison with those which have followed previous wars is enlightening while more history is daily in the making. The paper, press-work, and moderate price of this book deserve mention.

438 pages. 9x6 inches. Charles Scribner's Sons, New York. \$3.50. H. E. S.

#### Golden Grain Diary.

Two pocket memorandum books are being offered as suitable gifts for those who wish to provide their friends with Bible messages for every day in the year. Beside the daily verse there is a weekly poem and a list of Bible readings, especially appreciated for regular devotions. The Standard Diary, in maroon, is 434 by 314 inches, while the vest pocket size in blue is 334 by 2½ inches. Prices range from 35 cents to \$2.25, according to binding most editions having gold edges ing to binding, most editions having gold edges pencil pocket.

For those who prefer calendars for gifts, choice texts and thoughts by our most spiritual preachers and writers are prepared and printed on a separate sheet for each day of the year. Here also there is a wide range of selection in both design and price.

Pickering and Inglis, London. C. H. B.

Matched Pearls, by Grace Livingston Hill.

The subject of this book is suggested by a costly set of matched pearls which was to be conferred on a beloved granddaughter the day she joined the church. Constance Courtland did so, justifying herself by thinking she was pleasing her grandmother, even though she did not comprehend or appreciate the significance of her act. At that occasion, however, there was a young man to whom however, there was a young man to whom the Lord was indeed real, and in an intimate conversation the girl was made to realize that there was something she knew nothing about. When her dearest friend was fatally injured When her dearest friend was fatally injured in an automobile accident, and wanted some one to tell her how to get right with God, it was to the young Bible student that she was obliged to turn. The whole experience awakened a penitent soul to the enormity of her sin and led her to the real joy of salvation. Like all of Mrs. Hill's books we are presented with a lively cross section of present day social life, and the important place of the Word of God and the Christ of the Gossels.

320 pages. 71/4x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00. C. H. B. The Missionary's Charm, by K. M. MacLeod.

An infant of a missionary in China was sent to America in care of another missionary. Owing to a train wreck the baby fell into the Owing to a train wreck the baby fell into the hands of some rough traveling show people and brought up by them until about ten years of age. He was then taken by a doctor. This book takes him through varied experiences, until at last he is found by his mother through a charm she put around his neck when he left China. Boys of junior age or younger should enjoy this story immensely.

234 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents.

D. L. F.

Tom Trescoe's Treasure, by Grace

Young Trescoe is sent to his uncle's old castle to spend a vacation. Soon after his arrival there he made two discoveries. The first was a clue to a borrowed treasure, the other discovery was a very fine consecrated young man who was spending his vacation in the vicinity. Young Trescoe had impressed upon him the importance of seeking first the kingdom of God. The treasure was found and this enabled him to finish his medical training, offer which he widded himself to the Lord after which he yielded himself to the Lord and went to China as a missionary.

256 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents.

D. L. F.

The Revival We Need, by Oswald J. Smith.

Smith.

A most challenging, heart-searching book. We well understand why Dr. Jonathan Goforth, that well known missionary to China, says, "It is the most powerful plea for revival I have ever read. Had I the wealth of a millionaire I would put it in every Christian home, and confidently look for a revival which would sweep round the world."

When one begins the reading of this book he can hardly lay the book down until it is finished. The chapters on Soul-Travail and The Enduement of Power are especially good. It would indeed be a blessing if every pastor and evangelist in the land could read this volume.

120 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 75 cents. D. L. F.

Robert E. Lee the Christian, by William J. Johnstone.

liam J. Johnstone.

Dr. Johnstone has made a special study of the religious life of great Americans, as those who have read his interesting books on Washington and Lincoln can testify. In Robert E. Lee he has found a man of eminent prayer and genuine piety. Those who knew General Lee in private could not help but remark that religion was something with him more than an empty name. In his public papers he never failed to call the attention of the people to the great Disposer of all human events, and throughout the war almost every military dispatch or private letter written by him contained some allusion to his trust and confidence dispatch or private letter written by him contained some allusion to his trust and confidence in God. The author has made an exhaustive study of more than sixty books, magazines and papers, and in this volume has provided 415 quotations which testify to the deep spiritual life of the great southern soldier.

301 pages. 7½x5 inches. Abingdon Press, Cincinnati, Ohio. \$2.00. C. H. B.

Out of the Deep.

This is a small volume consisting of letters written by Russian Christians who are working in the forests of north Russia under the Soviet régime. They reveal appalling condiing in the forests of north Russia under the Soviet régime. They reveal appalling conditions. The suffering of these people under the merciless heel of the five-year-plan, is almost indescribable. Millions have died of starvation, overwork and cold. The letters are authenticated as genuine by Bernard Pares, professor of Russian Language, Literature and History in the University of London. Anyone wishing first hand information of conditions as they really are should read this

96 pages. 4½x London. 75 cents. 4½x7¼ inches. Geoffrey Bles, cents. K. S. W.

Our Little Manchurian by Dr. Tehyi Hsieh. Cousin,

A charming story of life among the older Chinese population of Manchuria, pictured as centering about a little boy born into the home of a scholarly official family. Written by a native son of the land, himself thoroughly conversant with the traditional social customs, the more recent thought channels, and the present day political crisis, the book is most welcome and valued at this hour when the world is keen to learn more about this great country that up to the present has been great country that up to the present has been little more to most people than just a name

on the map.

The book is one in a series of uniform volumes, introducing us to "Little Cousins" in some seventy-five countries, ancient and modern. While admirably adapted for young annually interesting to people, it will prove equally interesting to grown ups.

106 pages. 7½x5 inches. L. C. Page & Company, New York. \$1.00. W. H. H.

Christmas Tidings, by William Muir Auld, D.D.

These seven chapters are devotional studies on a spiritual, almost mystical plane, to bring out the inner sense and beauty of Christ's

nativity. As the author says, they seldom wander far from the atmosphere of poetry, perhaps the only one proper to the season. Also ancient liturgies are largely drawn upon and all quotations in prose or verse are carefully indexed at the end of the book. Those accustomed to emphasize the Church year and its ceremonial observance will perhaps value these studies most, but for thoughtful Christhese studies most, but for thoughtful Christians generally they are deeply suggestive. They are not theological in tone, and if the implications are occasionally not acceptable, these are never prominent.

156 pages. 7½x5 inches. Macmillan Company, New York. \$1.50. H. E. S.

The Living Bible, Chapter by Ch

The Living Bible, Chapter by Chapter, by Amos R. Wells, LL.D.

"A devotional commentary on each of the 1,179 chapters of the Bible" is the descriptive line under the title of this book. For each day of 169 weeks there is a Bible chapter designated for reading, followed by terse, spiritual comment, and usually a prayer sentence, or expression of holy aspiration. Dr. Wells, lately gone to his reward, excelled in the art of revealing hidden meanings in the Book.

343 pages. 6x4 inches. W. A. Wilde Company, Boston. \$1.00. W. M. R.



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tions. Above all it sees Christ tower, and to enthrone Him both in faith, in worship, in science, is its devotion.

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CHRISTIAN FAITH AND LIFE -Reading, Pa.

On the Road to Madagascar, by A. M. Chirgwin.

This second book comes out of the official visit of the author to stations of the London visit of the author to stations of the London Missionary Society in Madagascar in 1931. His earlier book, An African Pilgrimage, has already been reviewed in this department. The present volume follows a similar line of observation and report. Students of missions will read it for the late information which it contains

159 pages. 71/4x5 inches. Student Christian Movement Press, London. 75 cents. I. R. R.

#### On the Potter's Wheel, by Alice M. Ardaugh.

A Christian artist's absorption in boys' rescue work in the slums of a great city inspires him to ask a musically gifted young society woman to play the piano at their club. occept woman to play the piano at their club. Out of that contact come to her both spiritual regeneration and joyous service. But the nexus between the old society life and the new awakening, is a beautiful slum child, whom, in his illness, she takes into her home. His short life is the magnet that draws the girl's father and mother to Christ. But her lover is repulsed by this "religious madness." The retigious madness." The story ends in the young artist taking the lover's place, and visualizes the pursuit of their united ideals for a greatly extended boys' work. Happily this well-written story is soundly Christian.

139 pages. 734x51/2 inches. The Author, Los Angeles, Calif. J. R. R.

#### The Enduement of Power, by Oswald J. Smith.

If the apostle Paul were to question us as he did the Ephesian Christians, "Did ye receive the Holy Spirit when you believed?" many who name His name would be compelled to answer, "We have not so much as heard whether there be a Holy Spirit." There needs whether there be a rioly Spirit. There necessite to be much added emphasis on the person and work of the Holy Spirit. The author presents this study under three general headings: The Promise of the Spirit, The Fullness of the Spirit, and the Anointing of the Spirit.

119 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 75 cents. D. L. F.

#### The Little Green God, by Caroline Atwater Mason.

water Mason.

Every Christian worker should read this unique story, which is both deeply interesting and startlingly enlightening. While its theme is Krishna, the favorite God of the Hindus, the reader is not introduced to the life of a missionary in India, but rather to the subtle delusions which are being introduced wholesale into our own country by clever spiritual charlatans. The shocking sight of thousands of fashionable church ladies duped into raving over the supposed transcendent beauties of the beastly Krishna, is revolting in the extreme. Alas, such is the state of delusion prevailing among us! This plain and sane little book should awaken us to the actual prevailing among us! This plain and sane little book should awaken us to the actual facts.

146 pages. 7½x47% inches. Fler Revell Company, New York. \$1.00. Fleming H. W. H. H.

#### Lesson Commentary for Sunday Schools, 1934, by Charles P. Wiles and D. Burt Smith.

D. Burt Smith.

It is a pleasure again to bring the attention of the Christian public to this commentary on the International Uniform Sunday School Lessons. It is distinctly designed for use in Lutheran Sunday Schools. For that reason there is a slightly changed order of the lessons to conform to the Church calendar. The plan of each lesson is, after the golden text, to show the lesson goal. This is followed by an outline showing the lesson plan. The lesson plan is followed by helps from Hebrew sources as well as presentation of geographical sources as well as presentation of geographical and historical features. The outline lesson plan is then interpreted. The whole scheme is climaxed by the presentation of truths for daily living.

316 pages. 9x6 inches. United Lutt Publication House, Philadelphia. \$1.75. P. B. United Lutheran

#### Poor Men Who Who Made Us Rich,

Brief and inspirational sketches of great men who won distinction in the field of mind and spirit, not of material wealth. Fourteen names are presented, including Socrates, Milton, Bunyan, Mozart, Burns, and concluding with Francis Thompson.

130 pages. 7½x5½ inches. Harper and Brothers, New York. \$1.00. W. M. R.

#### The Heart of Rachel, by Winifred

Rachel, a nurse, wins the heart of all with whom she comes in contact by her unselfish, consecrated Christian life. The severest test-ings cannot dampen her ardor. A young surgeon plays quite an important part in the story. He wins her love and they give their lives to the foreign field. A fine story for

young people.

190 pages. 7½ x5 inches. Pickering and Inglis, London. 50 cents.

D. L. F.

#### Norman's Good Name, by Margaret S. Comrie.

Norman, an orphan boy, is adopted by a wealthy uncle. He is expected to bring fame and fortune to the family name by any means
—fair or foul. A text from the Word of God. "What shall it profit a man though he gain the whole world and lose his own soul?" is used of the Lord to keep the boy true. The young man wins out and even gains the favor of his

208 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents. D. L. F.

## Round Life's Corners, by B. J.

Coombe Harris.

Three girls on the eve of graduation from a girl's college in England were looking into the future and comparing their ambitions and hopes. A glimpse of how these were fulfilled in their lives is given in this book, especially of the one who is the heroine. She is a fine Christian character, which fact enables her to meet life's problems in a wonderful way even accept the great disappointments.

against great disappointments.

253 pages. 7½x5 inches.

Pickering and
D. L. F.

# The Relation of the Home to the Church, by John T. Morris.

The writer, who is an evangelist, presented the contents of this interesting and helpful pamphlet before the joint ministerial associa-

pamphlet before the joint ministerial associations of two western cities, and later before the greater ministerial association including the ministry of the larger part of the cities of that state. The resolution of that association that the message be made available in print form, is the occasion for its publication. The home is presented as a God-made, a God-planned, and a God-instructed institution, and the safeguards as the dynamics and opportunity of the home follow. Part II is given over to the modern home and its lamentable failure, and Part III to the all important responsibility of the Church in preserving the sanctity, safety and survival of the home. All Americans should be familiar with these facts which are so vital to the permanence of this which are so vital to the permanence of this

56 pages. 7½x5¼ inches. Author, Leadenhall St., Baltimore, Md. 30 cents. Author, 836

#### D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contribu-tions have been received from October 1 to 31, 1933, inclusive:

	Number of	Amount of
	Contributions	Contribution:
Africa	1	\$ 1.00
Alaska	1	1.00
Army and Navy	1	1.00
Fire Station	1	1.00
C 1 M	4	13.75
Hospital	46	146.89
India	1	1.00
Latin America	22	118.53
Life-Saving	1	1.00
Miners	1	1.00
Mountain		1.887.16
Pioneer	33	180.10
Prison	73	361.49
Railroad	2	3.59
Reforestation Camp	s 86	198.55
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Free Tract	3	2.21
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Africa Book Fund: 3 shipments: 17 Colport-e Library books.

Free Tract Fund: 10 shipments to 8 states, 1 shipment to Canada: 1,350 tracts.

French Louisiana Book Fund: 3 shipments. 38 Colportage Library books, 35 Evangel Booklets, 1,315 tracts, 25 Gospels of John (Horton edition).

General Mission Fields Book Fund: 1 shipment to the Virgin Islands, 3 shipments to 3 foreign countries: 17 Colportage Library books, 45 Evangel Booklets, 80 tracts.

Hospital Book Fund: 67 shipments to 27 states: 601 Colportage Library books, 1,033 Evangel Booklets, 1,421 Pocket Treasurys, 11,155 tracts, 2,215 Gospels of John, 23 Testaments, 1 Bible Alphabet and Memory Work booklet.

India Book Fund: 3 shipments: 51 Colport-ge Library books, 72 Evangel Booklets, 347 tracts.

Latin America Book Fund: 1 shipment to 1 state, 2 shipments to 2 foreign countries: 46 Colportage Library books, 45 Evangel Booklets, 300 tracts.

Lumber Camp Book Fund: 1 shipment to 1 ate: 500 tracts, 150 Gospels of John (Horton edition)

Mountain Book Fund: 137 shipments to 7 states: 350 Colportage Library books, 280 Evangel Booklets, 544 Pocket Treasurys, 1,538 tracts, 824 Gospels of John (Horton edition), 1,275 Testaments, 1 Praise pamphlet.

Negro Book Fund: 8 shipments to 5 states: 36 Colportage Library books, 40 Evangel Booklets, 105 tracts, 154 Gospels of John (Horton edition).

Philippine Islands Book Fund: 2 shipments: Colportage Library books, 55 tracts.

Railroad Book Fund: 1 shipment to 1 state: 10 Colportage Library books, 10 Evangel Booklets, 125 tracts, 75 Gospels of John (Horton edition).

Reforestation Camp Book Fund: 17 ship-ments to 10 states: 300 Colportage Library books, 454 Evangel Booklets, 1,910 Pocket Treas-urys, 1,720 tracts, 1,845 Gospels of John (Horton edition), 110 Praise pamphlets.

Pioneer Book Fund: 12 shipments to 8 states, 2 shipments to Canada: 58 Colportage Library books, 103 Evangel Booklets, 205 Pocket Treasurys, 1,707 tracts, 475 Gospels of John (Horton edition), 33 Testaments, 1 Bible Alphabet and Memory Work booklet.

Prison Book Fund: 48 shipments to 24 states: 269 Colportage Library books, 348 Evangel Booklets, 382 Pocket Treasurys, 4,338 tracts, 1,363 Gospels of John (Horton edition), 5 Testaments.

ments.

The total amount of literature sent from October 1 to October 31, 1933: 1,884 Colportage Library books, 2,465 Evangel Booklets, 4,462 Pocket Treasurys, 24,635 Tracts, 7,126 Gospels of John (Horton edition), 1,336 Testaments, 111 Praise Pamphlets, 2 Bible Alphabet and Memory Work booklets. Sent in: 305 shipments to 36 states, 2 shipments to the Philippine Islands, 1 shipment to the Virgin Islands, 3 shipments to Canada, 11 shipments to 7 foreign countries.

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# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful coperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONYELY. Kodak pictures can occasionally be used.

#### SUMMER VISITORS

During the summer months, concluding with September, visitors welcomed at the office of the Host of the Moody Bible Institute numbered 3,167. Many of them saw the Institute for the first time and had long anticipated the visit. A party of fifty, directed by the Ridgeway Special Educational Tours, Lancaster, Pa., was entertained on Sunday, dining at the Institute, and afterwards making an inspection of the premises. Many expressions of appreciation were spoken by this party. New students have been enrolled, and many prospective students listed, through the summer visitations.

#### WELCOMED AT HOPE COLLEGE

Dr. Grav and Mr. and Mrs. Bittikofer were invited participants in the program of the Michigan Student Volunteer Union at Hope College, Holland, Mich., October 13-15. Dr. Gray delivered two addresses, and Mr. and Mrs. Bittikofer were in charge of the musical features of the program. There was a good attendance and marked spiritual interest.

#### FORMER STUDENT GATHERINGS

Fifteen former students met on the shores of Bingham Lake, at Bingham Lake, Minn., on September 10, and shared the blessings of Christian fellowship. There was a picnic supper followed by an inspiring program of addresses on various M. B. I. subjects by D. A. Regier '15, Myrna Gage '32, and H. E. Wiens '21, and a special song number by Anna Fast '32, and Miss Gage. H. H. Flaming '16, was re-elected chairman of the group.

#### STUDENTS OF OTHER DAYS

Clarence Woollard '32, Alden, Minn., engaged in Junior League work in his home church, asks prayer that the Lord may open a way for him to enter upon an active preaching ministry.

C. L. Hawk '27, and Mrs. Hawk (Lenora Lehman '27), are kept busy in the work of the Newman Baptist Church, Massillon, Ohio, of which Mr. Hawk is pastor. He also teaches history at the Lincoln School, Wadsworth, Ohio, and is taking post-graduate work at the University of Akron.

Edward Rice '04, stationed at Minna, Nigeria, West Africa, has charge of church services, and teaches the language

to new workers.

Ralph E. Martin '25, Norwich, Conn., is finding rich blessing in the ministry of gospel tract distribution and hospital visitation.

Anton Andersen '16, and Mrs. Andersen '16, recently had the privilege of seeing 450 native African Christians receive communion who only six years ago were cannibals. Within the past few months Mr. Andersen has baptized 170 native converts.

Harold T. Young '31, 544 Octavius St., Muskegon, Mich., requests prayer for the work of an outpost Sunday School, of which he is superintendent. The parents in the community "never go to church."

W. J. Linton McRae '22, writes that on one of his mission trips in the North Pacific waters the Lord especially blessed in an evangelistic campaign, and some thirty Indians accepted Christ as Saviour.

Joseph G. Bohn '30, and Mrs. Bohn (Helen E. Kissling '31), are devoting much time to the work of the St. Louis Christian Endeavor Union and the boys and girls extension work of the Brookes Bible Institute, and are receiving much blessing.

Wm. A. Weyhrauch '07, has served four pastorates since graduation and has seen many souls saved. He has now entered upon his sixth year of service as pastor of

the Jamestown, N. D., Baptist Church. Anna E. Gustafson '25, is engaged in private nursing duty in her home town, Aurora, Neb.

Fred B. Gerstung '22, is an instructor at the University of Minnesota. He also has joy in serving the Lord as superintendent of a Sunday School in Minneapolis.

Noah D. Beaman '31, has been active in Sunday School and young people's work in his home church, Walstonburg, N. C. He expects soon to start upon work as a pastor, and requests prayers.

Samuel T. McKinney '96, pastor of the First Congregational Church, Ft. Worth, Tex., announces the tenth annual session of the Community Bible Class which meets in his church weekly from October to

William L. Sanford '29, is in his fifth year of service as pastor of the United Brethren Church, Fennimore, Wis. An evangelistic campaign was conducted in his church recently by Everett P. Bross '27. assisted by Casiena E. Bross '33, and Catherine A. Stadtler '33.

Vera R. Whitchurch '20, is taking nurse training in the Parkview Hospital, Pueblo, Colo., in further preparation for service on the foreign field.

Louise C. Honold '25, home on furlough. expects to return to her work in Central America in December.

James W. Bell '17, writes from the Belgian Congo that he recently completed a two months conference, during which time he and other members of a committee were busy translating the New Testament into a native dialect. He asks prayer for a new building that will accommodate more who come to hear the gospel-the old mud chapel being often filled to overflowing.

Edwin F. Lindholm '23, is pastor of the Swedish Mission Church, Upsala, Minn. He was married last May to Ruth I. Backlund, of Chicago.

Wilbur L. Anderson '93, has served for the past twelve years as district superintendent of the American Home Finding Association, Ottumwa, Iowa. During thirty-four years the association has cared for 4.200 homeless children in Iowa. Mrs. Anderson was Adelaide Handy of '98.

Magdalene ("Margaret") Campbell Weatherstone '29, has been working for the past year in a children's home, and among the southern highlanders, in Cedartown, Ga. She is hoping that other Moody students will join her in this field.

Laura F. Martin '33, and her mother are working with the American Sunday School Union in a rural Sunday School in Boonville, Ind. In six months time the school grew from twenty to sixty members. Miss Martin has been busy also with a Bible study class, choir, vacation school, and young people's meetings.

Margaret A. Reynolds '16, who devoted ten fruitful years to missionary service in China, until ill health demanded her return to the homeland, has been appointed field secretary for the five hundred Christian Endeavor Societies of Minnesota. The slogan of "1,000 souls for Christ in Minnesota" indicates the spiritual eagerness with which she is entering upon the

Kenneth MacKenzie Stewart '31, c-o T. H. Plowden, Arlington, Ga., rejoices in the privilege of serving two home mission churches forty miles apart.

LaBaron B. Estabrooks '28, Oromocto, N. B., Canada, is serving four churches near Fredericton, N. B.

William A. Mundy '21, Mrs. Mundy (Lily Pierson '22), Jessie Blanchard '24, Margaret Moody '26, and Earl Winsor '33, were members of a party of missionaries who sailed for Africa on October 5.

Donald W. Gates '21, and family, have answered a call to work among mountaineers, with headquarters at the Mountain Gospel Mission, Pine Ridge, Ky. Besides calling in homes for prayer and instruction in the Word, Mr. Gates will preach at Stillwater and Pine Ridge.

Sara Stevenson '22, of Hamilton, Ont., Canada, and Miss Ellen Hannaford, aunt of John K. McCreary '32, visited the Institute on October 9. After graduation Miss Stevenson finished nurse training at Passavant Hospital and has been engaged in nursing, which gives many opportunities to witness for Christ. She said: "It is a joy to recall old friendships and to spend the Canadian Thanksgiving Day at the Institute. I have so much for which to praise God."

H. J. Kurtz '11, who spent twenty years in the field of song-evangelism, has for some time been editor and publisher of the Sentinel-Leader, at Sparta, Mich., but he continues to write gospel songs and otherwise utilize the training received at the Institute.

Pieter Smit '32, pastor of the Walnut Street Baptist Church, Muscatine, Iowa, reports: "The Lord is richly blessing our

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work, and we are planning a building program to make room for the overcrowded Sunday School and church services.

H. C. Fulton, D.D. '15, pastor of the Belden Avenue Baptist Church, Chicago, reports that the "SRA" program launched by the Sunday School of that church made for steady advance in attendance from 299 on September 3, to 663 on October 8, which was Rally Day. The church is vitally engaged in a Bible teaching and evangelistic ministry.

Harlan Roper '19, pastor of the Scofield Memorial Church, Dallas, Tex., was a recent visitor at the Institute, and reports that his church has completed an educational building, paying all bills as contracted, and with a thousand dollars more than needed. Faith works.

Esther M. Hoyt '27, and Lulu Sommers '31, write eagerly of their work with the European Christian Mission at Frankforton-the-Main, Germany. "At the present time there is such a demand for Bibles that the printers cannot turn them out fast enough. Now is the opportune time to work. Mr. Hitler is demanding a return to the churches, hence the demand for

Myrna Gage '32, and Anna Fast '32, are now at Kinbrae, Minn., having taken charge in September of a community church. For several months before they worked under the American Sunday School Union in that state.

C. P. Ellis '31, Robinson, Ill., who several months ago was ordained into the ministry of the United Brethren Church, has been in charge of four churches in and about his home town, holding revivals and witnessing many conversions. His is a Bible teaching as well as evangelistic ministry.

Rose M. Horton '16, at the end of sixteen years of service in Kenya Colony, East Africa, is enjoying a much needed furlough, her third. She spent several weeks at the Institute and was special speaker at two monthly meetings of the M. B. I. Women's Missionary Prayer Circle.

George S. K. Anderson '92, who has already served two pastorates with the Highland Congregational Church, Somerville, Mass., and had been designated pastor emeritus, is assuming the activities of the pastorate for the third time. He was given a cordial welcome as he again went into action in the responsible task.

William McCarrell '12, has celebrated the twentieth anniversary of his pastorate with "the church that did not close," the Cicero (Ill.) Bible Church. The church has provided for a widening of his Bible ministry by releasing him from much of the pastoral visitation, which is to be done by his brother.

William Evans, Ph.D. '92, whose Bible teaching tour of the British Isles in April, May, and June of this year met with enthusiastic acceptance, is to make a return visit under the auspices of the Bible Testimony Fellowship of London, covering six months-December, 1933 to May 27, 1934. Opening in the Royal Albert Hall, London, the work will range out over England, Ireland, Scotland, and Wales, and be concluded with a mass meeting in the Crystal Palace, London.

David N. Downing '89, Oklahoma City, Okla., who enrolled in the first Institute class of 1889, and was a member of the "heavyweight" male quartet, visited the Institute and the Fair in August.

Mrs. W. S. Stinson (Ina B. Gilbraith '98) has for the past three years, since the death of her husband, had full charge of the Presbyterian Orphanage of Missouri at Farmington, Mo. The work of this Christian institution for the care and training of orphaned children is meeting with much favor and success.

Ivan Allbutt '29, and Mrs. Allbutt (Mary Eleanor Stair '28) write interestingly from Pangsieh, Kweichow, China, of experiences by the way in itinerating over a wide territory for conference and evangelistic work. 'The Lord has answered prayer and used the kind ministries of Dr. and Mrs. Fish to bring her (Mrs. Allbutt) back to health after a prolonged and serious illness.

Herbert E. Widner '25, and Mrs. Widner (Nancy Evers '27), of near Albany, Ore., are sorely bereft in the sudden death of their lovely twin boys, Daniel J. and David A., active and inquisitive laddies of two years and three months, who walked off down the road, into the path of an oncoming train and were instantly killed. These parents, a sister and brother, as also other relatives, feel that heaven is enriched by the presence of these precious jewels. Walter Swier '31, and Mrs. Swier are

caring for a rural church near Monmouth, Ill., while Mr. Swier is taking further school work at Monmouth College.

Grace L. Grusing '31, Chengkung, Yunnan, China, is devoting much time to language study. Meeting other former students in China has meant fellowship and encouragement to her in the early months of her missionary life.

Euphemia Habel '31, Cajon 8, La Paz, Bolivia, S. A., is rejoicing in the successful completion of her Spanish studies. She writes of her school work: "Aside from the fact that Aymara is a harsh language, the children want to yell when they sing.



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... We are having them memorize hymns so that when they leave school they will carry with them the gospel message in song."

W. E. Smalley '20, pastor of the Baptist Church, Mount Albert, Ont., Canada, made use of an unusual opportunity to present the gospel message in delivering the annual decoration address at the local cemetery. He spoke of the sacredness of a promise made to the departed; Christ, the way to heaven; sin, the cause of eternal separation from the presence of God. Nearly a thousand people composed the audience.

Herbert W. Hahn '24, is pastor of the Baptist Church at Plattekill, N. Y., which celebrated its centennial last month with special services continuing for three days. Several of the ministers and choirs of neighboring churches co-operated in the anniversary exercises, which marked an epoch in the history of the church. Mr. Hahn's work has been much blessed during the year and a half of his ministry there, as indicated by the fact that about fifty new members have been received into the church, forty of them by the rite of baptism.

Elsie Weeks '27, after needed rest, has returned to her field of service in Guatemala, C. America.

Jessie Blanchard '24, for a number of years an examiner for the Correspondence School, has entered upon a cherished purpose to serve in the mission field. She was to sail from New York on Oct. 5, and her address will be, care of A.I.M., Aba, Congo Belge, via Egypt, Africa.

G. Reuben Gustafson '26, and Mrs. Gustafson (Esther J. M. Nelson '25), write from Lunghsien, Shensi, China, that in the midst of banditry, cholera, communism, famine, and flood, God is blessing their ministry "beyond explanation of words."

ministry "beyond explanation of words."
Roy Schaffer '21, and Mrs. Schaffer (Ruth Thiers '20) write a stirring letter from Simba, Masailand, E. Africa, containing many items of great interest, not least of which is the joy found in the development and service of native believers.

Arthur G. Peterson '19, writes from Venezuela, S.A., of open doors on every side, especially in country places. Fear and superstition are decreasing and a twice a week Bible class is awakening much interest.

Herman E. Kasch '13, Cullom, Ill., has spent twenty years in the ministry of the Evangelical Church, and is now serving two congregations, in each of which are signs of progress and encouragement.

Zola B. Smith '25, A.I.M., Aba, Congo Belge, Africa, writes a thrilling letter of hospital experiences where many who receive medical attention find Christ. "At chapel service held each morning at the dispensary, there is an average of about fifteen professions of faith a month. And yet the 'Appraisal Committee' wants us to do away with the gospel being given out in the hospitals!"

Mr. and Mrs. Bertram Dickinson '32, Condor, Alberta, Canada, are witnessing the salvation of souls in a very difficult and needy field. Friends can imagine the welcome they have given to young Paul George, born Sept. 6.

Charles B. LeFevre '12, and Mrs. Le-Fevre '16, Casilla 45, Ancud, Chili, S.A., writing in July, in the midst of their winter, tell of the building of a chapel in this city on the island, Chiloé, off the west coast of the continent. Their motor launch, "John III:16," enables them to do evangelistic and colportage work among the many small islands of this region. Pray for them.

Steven Van Egdom '28, and Mrs. Van Egdom (Avis M. Roovaarts '28), Buenaventura, Colombia, S. America, report: "This city is the principal port town of western Colombia. It is situated on an island, with a population of about 8,000, mostly colored, which is largely Roman Catholic. The people live in ignorance and sin." Pray much for these heroic workers.



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Herschel Fravel '27, has left South Dakota and is now pastor of the Independent Community Church, Imperial, Calif. "The new field is associated with a few peculiar difficulties that will be hard to overcome. Pray for us that we may be 'more than conquerors.'"

P. E. Mundy '18, Calgary, Alberta, Canada, after seven years of fruitful service, has resigned from the pastorate of the Crescent Heights Baptist Church of that city. During this period he has conducted revival movements in many parts of the province which have resulted in nearly five hundred conversions. He has also served on a number of important mission and church boards.

Earl F. Hine '24, and Mrs. Hine (Mabel Jordon '24), Columbia City, Ind., are entering upon the fourth year of service with the Maple Grove United Brethren Church. Mr. Hine has recently received elder's orders in the St. Joseph Annual Conference of his denomination.

Lewis H. Votaw '23, pastor of the Baptist Church, Bear Lake, Mich., reports evidences of God's blessing upon his ministry. Debts have been paid, property improvements made, and the church has been upon a faith basis since the first of 1933. "My joy and crown is a Young People's Bible class. These young people know how to pray and testify, and they have a volunteer band that goes into out-of-the-way places to do gospel work."

C. C. Meeden '31, pastor of Mt. Zion Baptist Church, Piasa, Ill., reports an excellent D. V. B. S., held in conjunction with the Methodist Church of the community. The enrollment reached 111. The picture in the November issue told the story.

William Collins '30, and Mrs. Collins (Iona Hall '24), while biding their time of return for service in Africa, are in charge of a church at Walton, N. Y., where an abandoned field seemed the providential opportunity to rally the flock of God and win souls. Meanwhile their hearts yearn over Warji, in Africa, and they pray for a speedy return to their post of service.

Harold A. Somerville '26, reports that an abandoned Mexican dance hall has been purchased and remodeled, and was dedicated last summer to serve as the Church of the Open Bible at Amarillo, Tex. The building has been placed on a choice lot in a fine section of the city, and prospects for victory are bright.

Anna E. Scott '98, writes from Washington, Iowa, of the constructive and spiritual work of F. W. Eastwood, D.D. '14, who has receptly entered upon his eleventh year in the pastorate of the Presbyterian Church of that city. Readers are asked to remember this field in prayer, that a deep and spiritual revival may come to it.

Mrs. Harrison D. Geist (Anna M. Gross '16) is a member of the faculty of the National Bible Institute, New York City, teaching in the department of Religious Education. Mr. Geist holds the chair of Greek Exegesis and Grammar. The work is much enjoyed and affords a field of useful service.

Arnold E. Kehrl '19, pastor of the Beulah Baptist Church, Detroit, Mich., has lately been elected moderator of the Baptist Association of that city at its 117th annual meeting.

Mrs. Charles H. Larson (Ella Mae Coover '19) reports that the intended return to Bolivia in October has been delayed through the necessity of an operation for Mr. Larson, which, however, resulted favorably. They desire prayers of friends for their early return to their work.

A. Garland Rotenberry '25, pastor of the Presbyterian Church, Lancaster, Ky., had the privilege of dedicating a beautiful pipe organ on October 22. The church had been redecorated and the Kilgen organ was constructed to conform to the Gothic mode of the interior.

C. Daniel Andersen '29, and Mrs. Andersen (Martha C. Andersen '27), send a stirring account of evangelistic travels in Africa, writing from U. T. M., Panzi, Kiwit, sur Kuilu. Numerous instances recounted attest the power of prayer and God's readiness to undertake on their behalf.

Harold B. Street '32, writing of his work with the Sudan Interior Mission, Addis Ababa, Ethiopia, tells of directing the work of native helpers in building roads, and adds, "With forty to sixty men industriously working, and getting seven cents a day to teach us the meaning of James 1:4 (let patience have her perfect work), it is surprising how complete a course one can get in the short period of five months!" The family is in health, and happy in the task.

#### RORN

To Harlin J. Roper '19, and Mrs. Roper '21, a son, David Harlin, March 30, Dallas, Tex.

To Arthur Gathman '24, and Mrs. Gathman (Ruth Lile '31), a son, Daniel Lile, October 6, Lost Creek, Ky.

To Howard C. Fulton '15, and Mrs. Fulton, a daughter, Eunice Ann, October 9, Chicago.

To Pieter Smit '32, and Mrs. Smit (Katherine Mabel Borchardt '32), a daughter, Janice Ruth, September 11, Muscatine, Iowa. Address: 610 E. Sixth St., Muscatine.

To A. Earle Tansey '31, and Mrs. Tansey (Lydia J. Kasdorf '28), a son, Richard Dean, October 31, Chicago.

To Donald W. Wood '32, and Mrs. Wood (Anne Brandner '32), a daughter, Nancy Elizabeth, October 19, Cicero, Ill.

#### MARRIED

David J. Anderson '32, and Margerie E. Keur '32, October 12, Muskegon, Mich. John Cornelius Stamm '32, and Elizabeth Alden Scott '32, October 25, China. Address: China Inland Mission, Suancheng, Anhwei, China.

Kermit L. Finley '31, and Ada M. Bawbell. October 18. Chicago.

F. E. Rueckert '14, and Lucy Edna Williams, October 10, Alma, Mich. Address: 205 Clinton Ave., Farmer City, Ill.

#### AT REST

Cora Obert '11, who had for many years served as a nurse, and later as matron of the Toledo Boys Home, entered into rest on Sunday, October 1, at the home of a niece, Mrs. W. A. Boyer, at Toledo, Ohio.

#### MERIT IN NEW FASHIONS

It is encouraging to know that the new styles in women's dress have caused a welcome revival of trade in the textile industry.

Women who adopt the new style of long dresses will lessen unemployment by giving work to thousands engaged in their manufacture. A garment about five or six inches from the floor is convenient and serviceable for day wear and avoids the two extremes of near the knees and near the ground. There rests a great responsibility upon women today to do their part toward ending the depression by buying such clothes.

This buying would not only lessen the financial depression, but it would end the depression in womanliness which flapperism, with its short skirts has brought about. A dress about five or six inches from the floor gives a woman a refined appearance that she cannot have in flapper dress. It gives her a beauty, a grace, a dignity and a charm, all summed up in the lovely word, womanliness, which she cannot have in a skirt near the knees. It is incumbent, especially upon Christian women, to end the depression in modesty and restore to the world the refinement and feminine charm that even evil men instinctively look for in the other sex.-X. Y. Z., Herald Tribune, N. Y.

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# RADIO STATION

AN ANNIVERSARY

On Wednesday, November 1, W-M-B-I celebrated the seventh anniversary of the Shut-in Request Program. Just seven years ago Mrs. R. Huizinga, of Oak Park, Ill., suggested that a program planned and rendered with shut-in friends particularly in mind, giving them an opportunity to hear their favorite poems, scripture passages, and gospel hymns, might prove to be a real blessing to them.

This program has proved to be one of the most popular of the entire week's broadcasts. Thousands of letters have been received, expressing special appreciation of the hour. Souls have been saved through it. Weary hearts have been comforted and bodies strengthened because of its message. Many babies in Christ have grown in grace and in the knowledge of our Lord Jesus Christ through the instruction in the Word of God.

# COMING EVENTS

On Saturday, December 2, at 12:00 o'clock noon, Central Standard Time, W-M-B-I hopes to present a program by the Male Chorus of the Augustana Seminary, of Rock Island, Ill. This is one of the best known Scandinavian choruses, and their hour of sacred music is certain to prove a great blessing.

For two Sundays, November 26 and December 24, additional programs by the Chicago Territorial Staff Band of the Salvation Army have been scheduled. W-M-B-I considers itself most fortunate in having the hearty co-operation of this unusual organization, under the able leadership of Bandmaster Bernard Smith. Programs by this excellent group have always brought

enthusiastic and appreciative reports from listeners.

#### MINISTRY OF THE PRAISE BOOK

The Radio Department has cause for thanksgiving in the hearty response accorded the "W-M-B-I Praise Book." These folders, containing spaces for twenty dimes, have been filled by many listeners



The Girls' Gospel Trio

and friends thus assisting materially in meeting the financial needs of the work. The radio is an effective instrument for scattering the seed of the Word. It gets into homes where the gospel has never been heard, and finds a ready welcome in hearts hungry for the truth. What better investment could you make than in the maintenance of this work?



Perhaps no broadcast from W-M-B-I is more eagerly awaited by our listeners than is the Mother Ruth Period for Girls. Nor is this interest confined to girls alone. In many instances every member of the household is well acquainted with the counseling words of Mother Ruth. At this half-hour period, 2:30 to 2:50 on Saturday afternoons, letters of inquiry from girls are read with Mother Ruth's replies.

These letters deal with a wide range of subjects problems of school-life. friendships, loneliness, amusements, spiritual difficulties, business, Christian service, the home-in fact, anything that touches a girl's life.



Mrs. McCord

And who, you ask, is Mother Ruth? She is Ida M. Hudson, of Moorestown, N. J., who for many years has contributed her "Mother Ruth" column to The Sunday School Times. But of course she cannot be with us in person, so the period is conducted by Mrs. McCord, who has secured for the musical part of the program the able assistance of "Ruth and the two Evelyns," the Girls' Gospel

#### THE BIBLE

If ve abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you .- John 15:7

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred content.-Author Unknown

#### MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, December 3, 10, 17, 24, 31
7:30 A. M.—Swedish Service
11:30 A. M.—North Shore Church Service
1:30 P. M.—Norwegian Service
Warshin and Prai 1:30 P. M.—Norwegian Service 2:00 P. M.—Service of Worship and Praise Monday, December 4, 11, 18, 25
7:00 A. M.—Sunrise Service
10:30 A. M.—Devotional Hour
11:30 A. M.—Continued story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Music
3:30 P. M.—"I See by the Papers"

Tuesday, December 5, 12, 19, 26
7:00 A. M.—Sunrise Service
10:30 A. M.—Continued Story Hour
11:30 A. M.—Continued Story Reading
12:00 M.—Organ Program
12:30 P. M.—Message
1:00 P. M.—Message
1:00 P. M.—Adio School of the Bible—Rev. W. Taylor Joyce
3:30 P. M.—Scandinavian Service
12:00 P. M.—Midnight Hour

Wednesday, December 6, 13, 20, 27
7:00 A. M.—Sunrise Service
10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Sunday School Lesson—Iris Ikeler McCord
3:30 P. M.—Question Hour-Mr. Loveless 3:30 P. M .- Question Hour-Mr. Loveless

Thursday, December 7, 14, 21, 28 7:00 A. M.—Sunrise Service 10:30 A. M.—Music and Missionary Hour—John R. Riebe 11:30 A. M .- Continued Story Reading M.—Organ Program 12:00 M.—Organ Frogram
12:30 P. M.—Message
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Music
3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum
3:30 P. M.—Feature Program Friday, December 1, 8, 15, 22, 29
7:00 A. M.—Morning Glory Club
10:30 A. M.—Music and Radio School of the Bible—Mrs. McCord
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Home Hour 3:30 P. M.—Message 12:00 P. M.—Midnight Hour 7:00 F. M.—Mullight Float
Saturday, December 2, 9, 16, 23, 30
7:00 A. M.—Sunrise Service
10:30 A. M.—Sunrise Service—Theresa Worman
11:00 A. M.—Church School Period and Music
11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Organ Program 12:30 P. M.—Organ Program
12:30 P. M.—Message
1:00 P. M.—Special and Bible Reading
2:00 P. M.—Young People's Hour—Rev. J. Guy Jordan
2:20 P. M.—'Mother Ruth'
2:50 P. M.—Musical Program
3:30 P. M.—Radio School of the Bible—Mr. Loveless

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I am now located in the center of a very destitute section where there is much need of the Message of Salvation. I am going into a district Sunday where there are absolutely no religious services and over 100 children attend public school. Other places in similar condition, I hope to reach. If you have a supply of the Colportage books, Evangel Booklets, tracts and Scripture portions which you could provide through the Pioneer Fund, I shall greatly appreciate the same.—J. C. P.

#### Girl, Sixteen, Wants to Become a Christian

Would you please send me free of charge some books that would be useful to me since I want to learn more about the way to become a Christian. I am only sixteen and I believe in God that He will make me a real Christian. I also want to start to teach small children to become Christians and if you would please send me some suggestions of how best to teach them, it would be a great help to me.—E. P.

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I am in a coal mining field in Montana where there are hundreds of milies who have never heard the Gospel story. Countless individuals on't even know there is a Christ, except as they hear His name taken vain. I am giving this information that you may have some idea of the need here.—M. K.

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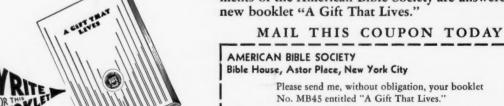
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